Mary's Choice

Declared in a

SERMON

Preached at the

FUNERAL

Of the

Right Honourable

Lady MARY VVHARTON,

Late Wife of the Honourable Sir *Thomas Wharton*, Knight of the *Bath*; At *Edlington* in the County of *York*.

Together with a Narrative of the Religious and Holy Life, and Death of that excellent Lady.

By *P. W.* Rector of *Edlington.*

Favour is deceitful, and Beauty is vain; but a Woman that feareth the Lord, she shall be praised, Prov. 30. 31.

Vivit post funera virtus.

London, Printed by *Robert White*, for *Henry Mortlock*, and are to be sold at the White Hart in *Westminster* Hall, and at the Phœnix in St. *Paul's* Church-yard. 1674.

UMI

UMI

Viro verè Honorabili, & omnigenâ Virtute
ac Pietate insigni,

Domino *Thomæ Wharton* Equiti Ord. Balnei
Patrono suo Colendissimo:

Nec non D. *Philippo Wharton* Armigero
unico ejus, & optimæ Spei Filio:

Unà cum *Elizabetha* ipsius uxore, ac viri
Generosissimi D. *Richardi Hutton* de
Goldsborough Armigeri Filia unica:

Præcorditer adhuc lugentibus Conjugem dilectissimam, Matrem desideratissimam:

Hanc qualemcunq; Conciunculam
Et annexam Narratiunculam } Funebrem
In perpetuæ observantiæ
Testimonium

D. D. D.

Iisdem omni Obsequio
Devinctissimus,

P. W.

To the Reader.

Curteous Reader,

I Have here given thee a rude draught of a very exact Preſident; preſenting thee with an excellent Subject, but very inartificially handled. My acquaintance with this excellent Lady was very ſhort, ſhe not living two years, after I had the happineſs to know her; yet had that ſhort time been more carefully improved, thou hadſt been entertained with much more than is here repreſented. But this is the common miſtake of us miſerable mortals: we ſet not that price, we ought, upon preſent Vertue, nor are we ſo provident, as to enjoy the benefit of it ſo fully as we might, whilſt we have it: only when it is taken from us, it leaves behind it a deep ſenſe of our loſs, and want of what we had, together with an helpleſs repentance, that we made no better uſe of it, whilſt we had it. Beſides this diſadvantage: I who am the moſt unworthy of all her former acquaintances in the Miniſtry, and moſt unable and unfit for ſuch an undertaking, yet am neceſſarily put upon this task (none other being at hand, with whom ſhe hath in this ſhort while ſo frequently converſed) by reaſon of my Relation to her, and near neighbourhood. This Picture deſerved an Apelles, to have drawn it to the Life: and great pity it is, that ſo choice a piece ſhould be expoſed to thy view with ſuch dull and dusky colours, and by ſuch an unskillful hand. But I queſtion not, but that every pious and ingenuous Reader will from theſe hints, repreſent to himſelf much more

than I have or can expreſs; and by his larger apprehenſion ſupply my defects. Thou haſt the Sermon in the ſame Method, wherein it was Preached, without addition of any chief head: only in the tranſcribing diverſe paſſages are conſiderably enlarged; partly from what was then prepared, but could not be delivered in the ſhort time allotted for ſuch diſcourſes (there being alſo many Noble and Honourable Perſons to ſolemnize her Funeral, who had many miles to their home) and partly from what did occur in the tranſcribing, which I judged ſutable to the Diſcourſe in hand. The Narrative is, in good part, ſuch as was ſpoken at the Funeral; but here very much enlarged; not only upon the former accounts, but moſtly upon further information of many particulars, whereof I had no knowledge, before this was intended to be publiſhed. I aſſure thee (Reader) it is not from any ambition the Authour hath to appear in Print, that hath made this Diſcourſe publick. The conſcience of his own inſufficiency for ſuch undertakings hath hitherto kept him within the bounds of privacy: which if he now ſeem to have tranſgreſſed, thy charity will rather impute it to ſome other urgent cauſe, than his own choice. It is but loſt labour, and actum agere, to cenſure his weakneſs, who himſelf hath done it before thee. The beſt uſe thou canſt make of what he hath done, is ſeriouſly to apply, what thou findeſt to concern thy ſelf, and to imitate the example here laid before thee; chooſing with her that good Part, whereof our Saviour hath given aſſurance, that it ſhall not be taken away from thee. That both thou and I may make ſuch uſe of what is here preſented, ſhall be the Prayer of

The moſt unworthy
in Goſpel-Work,

P. W.

Mary's Choice.

St. Luke X. XLII.

But one thing is needful; and Mary hath chosen that good Part, which shall not be taken away from her.

THis Text is a part of our Saviour's Answer to *Martha*'s expostulation with him for detaining her Sister from her assistance, whilst all the Work lay upon her hands, in making provision for him and his Disciples; *Lord* (saith she) *dost thou not take care*, &c. *Vers.* 40.

Mary being so well employed, sitting at his feet, and hearing his Word, (*ver.* 39.) well might our Saviour have sharply rebuked *Martha*'s obstreperous and unseasonable disturbance; but with all mildness he only admonisheth her, how much *Mary*'s employment was to be preferred before hers; *Martha, Martha,* (saith he) *thou art careful and troubled*, &c. *Vers.* 41.

Repetitio nominis est indicium dilectionis, aut fortè movendæ intentionis, ut audiret attentius. *Aug. de verb. Dom. Serm.* 26. *Aret.* and others *in loc.*

Diverse Interpreters suppose here a vehement reprehension of *Martha*'s over-much solicitude for things not necessary; and her neglect of the

the *one thing* neceſſary, which *Mary* had choſen. But others ſuppoſe, that the words do not ſo much import a reprehenſion of *Martha*'s loving care, as a defence of *Mary* who was better employ'd, and therefore excuſable, though ſhe did neglect inferiour buſineſs.

Non opus reprehendit, ſed munus diſtinxit, *Aug. ubi ſupra Serm.* 27. So alſo *Ambr. in loc. Simeon de Caſſ.* l. 9. c. 33. *Bucer* and others, *in loc.*

In this part of his Anſwer, which is to be the Subject of our Diſcourſe; we may obſerve,

1. An Admonition to *Martha*; That *one thing is needful.*
2. A commendation of *Mary*, for her choice of that *one thing*; Mary *hath choſen*, &c.

In treating of the former of theſe, we ſhall enquire by way of Explication, 1. What this *one thing is?* 2. How it is called *one?* 3. In what reſpects it is ſaid to be neceſſary.

I. For the firſt, it is evident in the Text it ſelf, that this *one thing* is that *good part*, which *Mary* had choſen: and not that abſtracted *Monas*, or unity (which ſome ſpeak of (but *extra rem*, beſides the Text, as one ſaith) oppoſed to multiplicity, nor yet that unity which is oppoſed to Schiſme (as St. *Auguſtin* ſeems to take it) nor yet that little which may ſuffice for hoſpitable entertainment, excluding ſuperfluity (as ſome others expound it:) Nor can it be that conceited perfection which the *Popiſh Monks* contend for; ſequeſtring themſelves from all worldly employments, that they may attend nothing elſe, but (as they pretend) Divine Contemplation. Though St. *Jerome*, and other of the Fathers, have by way of alluſion made ſuch uſe of this Text: which yet is far from the purpoſe of our Saviours Words. For can any man think, that this was *Mary*'s conſtant and continual Work, becauſe ſhe was at this time ſo careful to improve this preſent opportunity of her Saviours company? We know that God hath ordained, that all men ſhould ſerve him in their ſeveral vocations; and ſerve one another in Love, in the diligent performance of each duty in that ſtate of Life, in which Providence hath placed them; as the Lord hath called every man, *&c.* Our Saviour would have us make a wiſe diſtribution of our times: yet ever preferring the beſt employment, when it ſutes with our poſſible leiſure, and ſeaſonable opportunity.

Calv. in loc. *Aug. de verb. Dom. Serm.* 26. *Vid. Theophil. Lyſer. Stella*, &c. in loc. *Hieron. in Thr.* lib. 2. cap. 3. *Bern. Serm.* 5. de aſſumpt. *Mariæ. Theoph.* ubi ſupra. Gal. 5. 13. 1 Cor. 7. 17.

This *one thing* then here meant, is that which *Mary* makes her preſent buſineſs. To underſtand which, we muſt conſider it with a double reference, 1. To the End. 2. To the Means.

1. The End, or main thing intended is everlaſting happineſs; which conſiſts in the fruition of God, in neareſt communion with him according to our preſent condition and capacity: which is,

Pſal. 34. 8. 1 Pet. 2. 3. Eph. 1. 14.

1. Here in Part, in ſome foretaſts of Divine Comforts, which it pleaſeth the Lord to allow his Servants, as an earneſt or pledge of that which is prepared for them in Heaven. This conſiſts in the ſenſe and feeling

feeling of the Love of God, ſhed abroad into our hearts, by the Holy Ghoſt, and is obtained eſpecially by the exerciſe of Faith and Love. Rom. 5. 5.

2. Hereafter we ſhall enjoy him in Eternal Glory, of which we are uncapable, whilſt we remain cloathed with this mortal and corruptible Tabernacle: which therefore the Saints ſo earneſtly deſire to put off, that they may be with Chriſt: For then in perfect Glory we ſhall ſee him face to face, in the fulneſs of joy, and pleaſures for evermore. This is that Inheritance, Kingdom, Crown, Price, Life, Joy, Glory, *&c.* ſo oft mentioned in the Scripture: and which is ſaid to be purchaſed, prepared, and laid up for all thoſe that obey him, love, and fear him; that put their truſt in him, and diligently ſeek him. This is that *one thing*, which we are required to ſeek, to lay hold on, to take by force, to fight, ſtrive, and run for, *&c.* 2 Cor. 5. 4. Phil. 1. 23. 1 Cor. 13. 12. Pſalm 16. 11. Acts 20. 32. Luke 22. 29. 1 Pet. 1. 4. 2 Tim. 4. 8. Jam 1. 12. 1 Joh. 3. 14. Joh. 10 28. Mat. 25. 34. Eph 1. 14. Col. 1. 5. Heb. 5 9. 1 Cor. 2 9. Pſalm 31. 19. Iſa 64 4. Phil. 3. 13, 14. כל האדם Eccleſ. 12. 13.

2. This *one thing* is likewiſe conſidered with reference to the Means whereby the mentioned End is obtained. To attend which was St. *Paul's* greateſt care and buſineſs: which is indeed work enough for a man to do in his whole Life, with all his might. This is the whole of man, *i. e.* all he can do to attain happineſs. It is the *one thing*, which comprehends *All*, that is to be done in order to Eternal Life; therefore muſt needs be very extenſive. But we ſhall confine our Diſcourſe, eſpecially to that part of this *All*, which is in the Context, *verſ.* 39. *viz.* Hearing the Word.

One obſerves, that Diſciples were wont to ſit at the feet of their Teachers, as a ſign of Humility and obſervance. So St. *Paul* was ſaid, to be brought up at the feet of *Gamaliel*, being perfectly by him inſtructed in the Law. In this (ſaith that Authour) conſiſts the true worſhip of God, and the Salvation of man. *Gualt.* in Luc. 10. 39. Acts 22 3.

1 That we caſt our ſelves at the feet of Chriſt, *i. e.* that we humble our ſelves before him with a contrite heart, and tremble at his Word, *Iſa. 66. 2.* Quanto humilius ſedebat, tanto amplius capiebat. *Aug. de verb. Dom. Serm.* 27.

2. That we receive his Word by a true and lively Faith; which begets in us true Love to God, and exhilarates the ſoul, by the ſweet contemplation of the promiſes contained in the Word: whence proceeds, an earneſt and ardent ſtudy, and deſire to obey the commands of God. Which is the cauſe, that the fruit of the Word ſo heard, diffuſeth it ſelf through the whole Life. Thus we ſee what this *one thing* is.

II. Now we are to conſider, how it is ſaid to be *one?* It is *one*, not excluſively (as though whilſt we attend this, we were bound to neglect all other duties, which God requires of us: or thoſe comforts, which he is pleaſed to allow us) but intenſively: It muſt be our chiefeſt aim and ſcope in our whole Life: It muſt have the preheminence before all other buſineſs, and requires our greateſt care. All we do, ought to be referred to the glory of God in our Salvation. So that though we have many ſhafts to ſhoot, yet but one mark; many Offices to diſcharge, yet but one aim in them all. As all the Springs diſcharge their ſeveral 1 Cor. 10. 31.

Streams through the proper Channels of their reſpective Rivers, into one Ocean; So a Chriſtians diverſe duties tend all to the ſame Savation. Inſomuch, that even worldly affairs are to be mannaged with an heavenly mind. It was an excellent Moral ſaying of one, which may be well applied to our purpoſe;

Quicquid agis, prudenter agas; & reſpice finem.

What e're thou haſt to do, do prudently;
And let the End be ever in thine eye.

This point ſhould be the Center, in which all our actions meet. *Scopus vitæ Chriſtus*, was the Symbol of that worthy Emperour *Jovinian*; and ſhould be the reſolution of every one that is called Chriſtian. Otherwiſe, if we neglect this *one*, all other our moſt plauſible actions, are but (as St. *Auguſtin* ſpeaks of the vertues of the Heathens) *ſplendida peccata*, glorious ſins. Since (as he diſputes againſt the *Pelagians*) Vertues are not diſtinguiſhed from Vices, ſo much by their Acts, as by the End for which they are done. Likewiſe St. *Bernard* upon the ſame account, tells the moſt accurate Moraliſts, and exacteſt Philoſophers; that they had nothing to do with Vertue, being ignorant of Chriſt, who is *Virtus Dei*, the power of God (1 *Cor.* 1. 24.) For without him we can do nothing, *Joh.* 15. 5.

Non officiis ſed finibus à vitiis diſcernendæ ſunt virtutes. —Non actibus ſed finibus penſantur officia

Aug. contr. Julian. lib. 4 cap. 3. Quid vobis cum virtutibus, qui Dei virtutem Chriſtum ignoratis? *Bern. Serm.* 23. *ſup. Cantica*

We ſee then, that this *thing* is ſo *one*, that it is *All*; and that *all* things without this *one thing*, are Nothing.

Ἑνὸς δέ ἐστι χρεία. Unum eſt neceſſarium.

III. This *one thing* is ſaid to be needful, or (as the vulgar *Latine* hath it) neceſſary.

1. In it ſelf conſidered, it is ſimply and abſolutely neceſſary; without which it is impoſſible to be happy. For our happineſs conſiſts in the full and compleat enjoyment of God, which cannot be without real communion with him; nor can we have any communion with him, but in conformity to his Will. So that we muſt be holy here, or elſe we can never be happy hereafter: Nor can we attain to holineſs, ſo as to walk with God, but in his own way.

Neceſſitas Præcepti. Mc. 6. 8. Lu. 10. 25, &c. Mar. 10 17, &c Heb. 5. 9. and 11. 6. and 12. 28. 2 Pet. 3. 14. Rom. 2, 7, 10.

2. Divine Ordination alſo confers a double neceſſity upon this *one thing*, viz.

1. Of the Precept, *Deut.* 10. 12, 13. requiring us to fear the Lord our God, to walk in his waies, to love and ſerve him with all our heart and ſoul, &c. It is not left to our choice, to deviſe any other way, than he hath appointed. Heaven is entailed upon thoſe only, that obey, and diligently wait upon the ſervice of God, and that patiently continue in well

well doing. We deceive our ſelves, if we think to come in Heaven any other way, than that which he hath preſcribed.

2. Another neceſſity is of the Means, whereby Eternal Life is obtained. Salvation were utterly unattainable by loſt man, if Chriſt had not purchaſed it for him: nor can we partake of his purchaſe, unleſs we receive him; nor can we receive him, but by Faith; neither can we believe what we have no knowledge of; nor can we know except we be taught. We muſt ſome waies learn, what we can believe. Neceſſitas medii. Acts 4. 12. John 1. 12. Rom 10. 14.

Oh! how neceſſary is this word of Faith? which is *Mary*'s preſent buſineſs, to receive from the mouth of him, who is the Word (*Joh.* 1. 1.) that ſhe may be taught the Word of Life by him, *Who is the way, and the truth, and the Life*, Joh. 14. 6. Rom. 10 8.

In which Word St. *Bernard* obſerves ſeven neceſſities. Not but that there be more; but he only mentions thoſe which came to mind. The Soul (ſaith he) ſeeks this Word, Non ambigo eſſe plures, & alias, ſed hæ interim occurrunt. *Bern. Serm.* 85 ſuper Cantica.

1. *Cui conſentiat ad correctionem*: that by divine admonition, the obliquities of our converſation may be reformed, *Pſal.* 119. 9.

2. *Quo illuminetur ad cognitionem*; that in his light, we may ſee light; whereby the eyes of our underſtanding being enlightned, we may come to know God, our ſelves, and our Duty. Pſalm 36. 9. Epheſ. 1. 8. Pſal. 119. 104

3. *Cui innitatur ad virtutem*; that leaning upon Him, who is the power of God; we may be able to reſiſt temptation, and overcome all the difficulties, we ſhall find in the way to happineſs. So that nothing ſhall be able to ſeparate us from the Love of God. Cant. 8. 5. 1 Cor. 1. 24. Ro. 8. 35, &c.

4. *Quo reformetur ad ſapientiam*; that the errours of our judgements may be corrected by his inſtruction. Pſalm 19. 12.

5. *Cui conformetur ad decorem*; that obſerving his direction, and following his example, we may live blameleſly, and without offence. 1 Pet. 2. 21. Phil. 2. 5, 15, &c.

6. *Cui maritetur ad fœcunditatem*; (ſo he expreſſeth himſelf;) that the faithful ſoul being as it were married to this Word, may become fruitful unto every good work, ſo as to abound in them. Col. 1. 10. 1 Cor. 15. 58.

7. *Quo fruatur ad jucunditatem*; that taſting of this ſweetneſs, we may with aſſured comfort paſs through all the ſorrows, and tryals which here abide us, and in the midſt of all our fears and griefs, may yet rejoyce in the Lord, with joy unſpeakable, and full of glory. Pſalm 23. 3. 59. 3. Rom. 12. 12. 1 Pet. 1. 8.

David was ſo ſenſible of this, that he overlooks all other things, and urgeth the Lord in his moſt earneſt Prayers, to grant him this *one thing*, Pſal. 27. 4. *One thing have I deſired of the Lord; that will I ſeek after; that I may dwell in the houſe of the Lord all the daies of my Life*, &c. His deſire was to make this *one thing* his chiefeſt buſineſs, *Pſal.* 62. 5. *My Soul, wait thou only upon God.* Hence his earneſt longing to be at that Work, *Pſal.* 42. 1, 2. *As the Hart panteth after the water Brooks, ſo panteth my Soul after thee, O God. My Soul thirſteth for God, for the living God; when ſhall I come and appear before God?* He was ſo exceedingly raviſhed with the Glory, and heavenly ſweetneſs of that

Psa.84.v 2,10. *Vid Molier. in Psal. 84.*

employment; that he esteemed one day so spent, better than a thousand otherwise; and preferred the meanest Office in this attendance, before the greatest pleasures, in the Tents of such as regarded not Gods service, notwithstanding all the gallantry and bravery of their habitations, together with all the solace and pleasure of their carnal employments.

Thus much concerning this *one thing*, and the necessity thereof. Now we shall draw some Inferences from what we have so explained.

Use 1.

First, We learn hence, that *other things* are not so necessary, whatever the World judgeth either of *this* or *them*.

1. There is not so great need of *them* as of *this*; they are needful in their kind, and place; God having ordained them for the comfort of this Life, in their several uses. But this is indispensably necessary to the attainment of everlasting happiness; *as without which no man shall ever see God.* We may reach Heaven without Riches, or Honour, or Applause of men, *&c.* Yea without Health, or bodily Strength, or Beauty, *&c.* but never without Holiness, and attendance upon Gods Service.

Heb. 12. 14.

Whilst we sojourn here below, we have a little need of these *subsidia*, or helps requisite to the support of our outward man. But, O that we did not so dote on them, as if they were the *unum necessarium*. By which prepostrous acting we make our Life more cumbersome here, and prevent the enjoyment of everlasting Life, by troubling our selves too much about these many things, and neglecting *this one*. Well did that Heathen discern the non-necessity of these many things, which distract the minds of men; could he but as well have known that *one thing*, which is so necessary. That is near-hand (saith he) which might serve turn; all our toyl and sweat is for that, which is superfluous. Those Stars, whose light is not only pleasant, but useful in the Suns absence, disappear at his return. Surely, if we were more near the Raies of the Sun of Righteousness, we should not be so much taken with the glimmerings of these lesser comforts.

Ad manum est quod satis est, ad supervacua sudatur. *Senec. Epist.* 4.

2. But that which is also very considerable; if we cordially choose this *one thing*, we shall be sure to have our part of those other *things*, (which worldlings so much prize,) in our proportion, as our heavenly Father sees needful for us. *For they that seek the Lord, shall not want any good thing.* This is the most compendious way, to attain the highest degree of contentment, which only makes a man what he would be.

Mat. 6. 33. Rom. 8. 32. Psalm 34. 10.

Use 2.

How much then are they to blame, who take no care for this *one* needful *thing?* whose whole time is employed in making provision for the flesh, to fulfill the lusts thereof; and in conforming themselves to this present

Rom. 13. 14. 12. 2.

preſent evil world, which lyeth wholly in wickedneſs: *whoſe God is their Belly, whoſe glory is in their ſhame, who mind earthly things.* Their inward thought is, how to make themſelves great in Wealth, and Honour, to enjoy, and fulfill all their pleaſure. And whilſt they proſper in their way, and all things ſucceed to their deſires, they bleſs themſelves, and other men praiſe and flatter them, as if they were the only wiſe and prudent men in the world, who beſt know how to do well to themſelves. But whilſt they reject the Word of the Lord, what wiſdom is in them? Surely no other than that which is declared not to deſcend from above, but is earthly, ſenſual, deviliſh: that which is enmity againſt God; which is only to do evil, but to do good hath no knowledge. The utmoſt iſſue of all their deſigns, and practice is, to prove themſelves Fools (as he was rightly called, *Luk.* 12. 26.) For what can all this profit them, when their Soul ſhall be required of them? Are not they fools, who with ſo great eagerneſs purſue their own undoing, rejecting this *one thing*, which is ſo neceſſary to their Salvation? They ſurfeit upon the pleaſures of this Life, and nauſeate the ſervice of God; ſaying unto him, *Depart from us, for we deſire not the knowledge of thy waies.* Finding neither carnal pleaſure, nor profit in Religion, they are wholly averſe from it; ſaying, *It is vain to ſerve God; and what profit is it that we have kept his Ordinance? And what profit ſhould we have, if we pray unto him?*

1 Joh. 5. 19. Phil. 3. 19. Pſalm 49. 18. Jer. 8. 9. James 3. 15. Rom. 8. 7. Jer. 4. 22. Job 21. 14. Mal. 3. 14. Job 21. 15.

Thus whilſt they like not to retain God in their knowledge, they are juſtly given up to a reprobate mind, void of all judgement. So that they do not only make Shipwrack of a good conſcience, which being cauterized, and ſeared, is become dedolent, and paſt feeling: yea they proceed ſo far at laſt, as to draw black Lines upon that very * Regiſter of natural Principles, which God had written in their hearts: whereby they become utterly alienated from the Life of God, without Chriſt, Aliens, Strangers, Hopeleſs, and Atheiſts, without God in the world. Whatever eſteem theſe may have among men; yet with all their Honour, ſince they underſtand not (being not acquainted with this *one thing*) they are no better than the Beaſts that periſh.

Rom. 1. 28. νὸς ἀδόκιμος: 1 Tim. 1. 19. 4. 2. Epheſ. 4. 19. ἀπηλγηκότες. * Συντήρησις. Rom. 2. 15. Epheſ. 4. 18. 2. 12. *Ἄθεοι. Pſalm 49. 26.

Uſe 3.

But oh! Let it be our care to make ſure of this *one thing*, which is ſo neceſſary. Triſle away no more precious time: let that ſuffice which is ſpent already upon the vain pleaſures, and follies, and gayties of the world, whilſt we have neglected this *one thing*: eſpecially laying to heart theſe few conſiderations.

1 Pet. 4. 3.

1. How ſhort and uncertain the time is, which we have before us. It would be our beſt husbandry now to redeem the time, and make the beſt advantage of our preſent opportunity. Let not that bargain ſlip out of our hands: though it be purchaſed with the loſs of thoſe former delights and pleaſures, which we have ſo hotly purſued; but could never gain any

1 Cor. 7. 29. James 4. 14. Epheſ. 5. 16. ἐξαγοραζόμενοι τὸν καιρὸν

1 Tim. 6. 9. βυθίζουσι. any true comfort, or satisfaction from them: but contrarily they drown, and p'unge us in destruction, and perdition.

2. What if God should call thee to an account in that present state, and posture in which thou now art? This must certainly be called for; Luke 16. 2. and the time is at hand, when thou must be no longer Steward; when thou must give a strict account, what thou hast done with each Talent, wherewith thou hast been trusted: how thou hast spent thy time, and state, and strength, and gifts: what progress thou hast made in this *one necessary thing*. O let the conscience of thy negligence hitherto, and of Rev. 3. 17. thy present poverty, blindness, and nakedness (so occasioned) move thee to consider, how thou maist provide for that great account, that thou maist give it with joy, and not with grief.

3. Consider thy happiness, if when the Lord comes, he find thee so Luke 12, 43. employed. Then shalt thou be blessed; as our Saviour promiseth. But with what face wilt thou look upon him, if his coming find thee idle, as to this *one thing*, and only busied in worldly employments, or possibly in the service of Satan, and Sin?

4. Consider, that none of those other many things, which have been so eagerly sought after (how ever glorious in the eyes of the world, or in thy own deceived judgement) can stead thee at all in that day, if thou wantest this.

That man whose attainments were so considerable, and the care of Mark 10. 17, 18, &c. his conversation so exact, that our Saviour is said to love him; who also had great possessions: yet could not with all these come into a capacity of Heaven and Eternal Life, for want of this. O, how many, otherwise compleat men, come short of Heaven, for lack of this? Can any man perswade his own reason, that Wealth, Honour, &c. or any of those *Excelsa mundi*, those so much admired things of the World can intitle him to Heaven? or that his wit, parts, learning, or carnal wisdom can make him acceptable in the sight of God? or that his moral and innocent deportment among men, should procure his everlasting happiness without this *one thing*? Surely then no Rich, nor Prudent, nor meerly Moral man should ever come into Hell. Then should Heaven and Eternal Glory be as obvious to Pagans, Turks, and other Infidels, as to true Believers. Then had our Saviour in vain told his Disciples, Mar. 7. 14. that the way to Heaven was so strait, that there be but few that find it; Luke 13. 24. and that *many shall strive to enter in, and shall not be able*: in vain had Mark 16. 16. he said, that *he who believeth not, is condemned*. John 3. 18.

5. Consider, that this *one* is the *only thing* which shall never fail, when 1 Pet. 1. 24, 25. all the glory of the World shall pass away: when the friendship of the 1 John 2. 17. world shall stand thee in no stead. But of this afterwards.

Having now done with the first part of the Text, *viz.* our Saviours Admonition to *Martha*; we come to speak of the second part, *viz.* the Commendation of *Mary*. Where we shall consider,

1. The

1. The Party commended, *Mary*.
2. The *thing* for which she is commended, *viz.* because she made choice of *that good part*, &c.

I. The Party commended is described,

1. In the Text, by her Name, *Mary*.
2. The Context compared with some other places, that make mention of her, will give us some light concerning her condition.

1. *Mary* is a Name renowned in Scripture. No one Name affords more plenty of good Souls registred in holy writ, than this. There we read of many and excellent *Mary's*.

1. *Mary*, or *Miriam* (all is one) the Sister of *Moses*: who was instrumental in bringing the *Israelites* out of *Egypt*; and was most active in praising God for that deliverance. Micah 6. 4. Exod. 15. 20.

2. *Mary* the Mother of our Lord, saluted by the Angel, the favorite of Heaven, and blessed among Women; of the Blood Royal, of the house of *David*; admirably devout; a great hoarder of heavenly treasure; she abode by the Lord at his Death, and with his Church after his Ascension; was much vers'd in Affliction, *&c.* as was foretold by holy *Simeon*. Luke 1. 28. verse 46, *&c.* 2. 14, 51. John 19 25. Acts 1. 14. Luke 2. 35.

3. This *Mary* in the Text; of whom hereafter.

It is vulgarly taken for granted (especially in the Church of *Rome*) that this *Mary*, and *Mary Magdalen* are both one, and also the same with that Woman, *Luke* 7. 37 who was a sinner. But this opinion is vehemently oppos'd, and refuted by diverse learned men amongst them, especially by *Faber Stapulens.* and *Jod Clichtoveus*, and since by the Jesuit *Salmeron*, in *Luc.* 7. of which see an account in *Gerh. Harm. c.* 143. Also *Vid. Lyser. Har. c.* 58. *Jansen. Conc. Evang. c.* 55. *Camerar.* in *John* 11. 1.

4. *Mary Magdalen*, out of whom Christ cast seven Devils, *Luk.* 8. 2. A zealous follower of Christ, and who administred to him of her substance, *Luk.* 8. 2. Diligent in attending upon the Cross, and Sepulcher of Christ, *Mat.* 27. 56, 61. and 28. 1. *Mar.* 15. 47. To whom our Saviour first appeared after his Resurrection, *Joh.* 20. 14. which she also, by his appointment, carefully reports to his Disciples, *Vers.* 18.

5. *Mary* the Mother of *James* and *Joses*; who with

6. *Mary* the Wife of *Cleophas*, waited upon the Cross of Christ, (and doubtless were also of those that prepared Spices and Ointments to anoint his Body, *Mar.* 16. 1. *Luk.* 24. 1.) *Mat.* 27. 56. *Joh.* 19. 25.

The fifth and sixth *Mary's* also are taken for one and the same by *Jans. Conc. Evang. cap.* 143. and *Gerh. Harm. de Resur. cap.* 1. *St. Hieron.* is uncertain, *Contr. Helv. cap.* 7. *&* *Ep.* 150 q. 4. But *Joh.* 19. 25. They are distinct in most Greek Copies, as also in our Translation, and *Lat. Arab.* and *Eth.* more clearly in the *Syriack*, and *Persian*, by a *copula*. So likewise doth *Aretius* render it.

7. *Mary* the Mother of *John Mark*; whose House was the receptacle of the Church, *Act.* 12. 12.

8. Another *Mary* is mentioned by St. *Paul*, with this commendation; that she bestowed much labour upon the Saints, *Rom.* 16. 6.

So

So many gracious and excellent Women we find in Scripture called by this Name.

2. As for her condition: she is is here said to be the Sister of *Lazarus* and *Martha* (compared with *Joh.* 11.) How religiously affected she was, appears by this Context. She is supposed to be of Noble extraction; and it is manifest by this place, that they were very wealthy, by their liberal and frequent entertainment of Christ and his Disciples, and by the great and sudden provision they made for him, which at this time filled *Martha's* hands so full of business. And that they were of special note, may appear by the great concourse of so many of the *Jews*, who came in to comfort the two Sisters, at the Death of *Lazarus*, *Joh.* 11. 19. How much she was in favour with Christ, and beloved by him, appeared by his frequent visits, and turning in thither.

Calv. Lyser, Jansen. &c. in loc.

It hath ever been accounted rare, to find so much devotion, and religious care in Persons that are Rich, Great, and Eminent in the World.

—Raræ fumant felicibus aræ.

But we here see this *Mary* so careful of her Souls benefit, that she casts off all other business, to attend only on this *one*, sitting at Jesus feet to hear his Word.

Our Saviour saith, *That a Rich man shall hardly enter into the Kingdom of Heaven: and that it is easier for a Camel to go through the eye of a Needle*, &c. And verily there is great reason why it must be so. Since Rich men of all others are most exposed to temptations, and snares. There is a deceitfulness in Riches, which meeting with a deceitful, and desperately wicked heart easily prevails, to make such a man instrumental to undo both himself and others. For,

Mat. 19. 23, 24.

1 Tim. 6. 9. Mat. 13. 22.

Jer. 17. 9.

1. He hath power to execute, what ever his naughty heart desires to do. *Quicquid libet, licet.* He scorns to be controll'd, *Psal.* 12. 4. who have said, *With our tongue we will prevail, who is Lord over us? We have power in our hand, to enforce obedience to our Orders: if we say it, who dare gainsay it?* Their Motto is, *Sic volo, sic jubeo:* and who may dispute their commands? They have enough to maintain their Pride; to practise their Vices; to gratifie the Flesh; to trample under foot their reprovers, and remove out of the way, what ever may give check to their proceedings. What care they for the Law and Commands of God? They are resolved to break those bonds in sunder, and cast away those cords from them.

Certe enim multa peccata videntur ad Divites pertinere. Quum enim plus agunt, & plus ministrant, & plus ad eos pendet res familiaris ampla; difficile est, ut non plura peccata contrahant. *Aug.* in Psal. 132.

When the Prophet *Jeremy* had considered the state of *Jerusalem*, and saw the Commonalty so rude and incorrigible; he imputed it to their Poverty, which for want of breeding, and converse with the more civil and refined sort of men, rendred them utterly ignorant of, and unacquainted with the waies of the Lord. But he hoped to find some better entertainment of his errand among the great ones: who by reason of their advantage of education, and converse, *&c.* could not be ignorant of such things as they were most concerned to know. *But these* (saith he) *have altogether broken the yoke, and burst the bonds.* They were

Psalm. 2. 3. Jer. 5. 5.

grown

grown ſuch ſons of *Belial* (as they ſaid of *Nabal*, 1 Sam. 25.17.) that he could not ſpeak to them. Men that could not endure the yoke of any wholſome Law or diſcipline; or the curb of a Reproof, or Admonition.

Belial i.e. abſq; jugo. Quod de collo ſuo Dei abjecerint ſervitutem.

Hier. lib. 2. in Eph. 4. He derives it from בלי abſq; and עול jugum.

2. But as they have power to do what they liſt; ſo they want not friends to juſtifie their miſdoings; nor ſordid flatterers to ſooth them in their wickedneſs, nor companions to excite, and provoke them to evil; nor inſtruments to gratifie their luſts, and act their pleaſure.

3. They are out of the reach of thoſe, that cordially deſire their reformation. Inferiours are diſdained; and their faithful Paſtors (who ſtand charged with the care of their Souls, and at whoſe hands their blood will be required, if they connive at their ſins) if they diſcharge their duty, are ſure to meet with ſuch entertainment, as the Prophets of old had, *viz.* hatred, contempt, contumelie, and perſecution. Theſe are ſuch, as neither fearing God, nor regarding man, dare ſay to the Prophets, *Propheſie not unto us right things; ſpeak unto us ſmooth things*, &c. *Get you out of the way*, &c. *Cauſe the holy one of Iſrael to ceaſe from before us*, Iſa. 30. 10, 11.

Heb. 13. 17. Ezek. 3. 18. Amos 5. 10. Jer. 18. 18. 43. 2. 20. 8, 10. 2 Chron. 36. 16. Jer. 11. 21.

But what ſpeak I of ſuch wicked perſons, whoſe tranſgreſſions declare them ſuch as *have not the fear of God before their eyes*; when Riches and worldly advantages have ſuch a bad influence upon the beſt hearts, being ſuch incentives to their remaining corruptions? Even *David* was too prone to be exalted in his proſperity, and upon account of his greatneſs did greatly offend; as is diverſly recorded in his ſtory. It is a rare thing to find proſperity humble, or devout. Men grow too careleſs of Heaven, when they have ſo much treaſure laid up on Earth. Beſides, it is the unhappineſs of rich men (though they be good) that either they have none to reprove them; or elſe through paſſion, and height of Spirit (in conceit of their diſtance) they cannot, or will not bear a reproof. If *Jeſurun* wax fat, he will kick. Well therefore might the Apoſtle conclude; not many (Rich or) mighty men of power, nor Noble (or well-born) are called.

Pſalm 36. 1. Pſalm 30. 6. Read the like of *Hezekiah*. 2 Chron. 32. 23, &c. Mat. 6. 29. 20. 21. Deut. 32. 15. 1 Cor. 1. 26. δυνατοὶ, εὐγενεῖς.

Uſe 1.

Oh what need then have great and rich men to keep their hearts with all diligence, that they be not enſnared with the deceitfulneſs of Riches, ſo as to neglect their *better part?* St. *Paul* well knew their danger, when he required *Timothy* to charge them, *That they be not high minded, nor truſt in uncertain Riches*, &c. *But to lay up for themſelves a good foundation for the time to come, laying hold on Eternal Life.* According to this, is our Saviours ſerious admonition; *Make to your ſelves friends of the Mammon of unrighteouſneſs, that when you fail, they may receive you into everlaſting habitations.*

Prov. 4. 23. 1 Tim. 6. 17, &c. Luke 16. 9.

habitations. He teacheth how to make the best advantage of the unrighteous *Mammon*; and to convert those occasions of sin to contrary purpose; that the good use of our Riches may procure us friends and favour, when we shall stand in greatest need.

Use 2.

Nevertheless, though there be but few great and Rich men, that mind the things of God, and make a right use of their worldly advantages: yet (blessed be God) there are some such. And O how are such men bound to praise God, and we for them! that he hath given them (together with their Riches and Honour) an holy, humble, tractable, gracious Spirit, truly desirous to serve him, improving each opportunity (as *Mary* here) for the advancement of their everlasting Salvation: preferring in their most deliberate choice this *one thing* necessary, before all the pleasures, and treasures in the World. Whose Riches are helps to fruitfulness in works of mercy; *who forget not to do good, and to communicate, knowing that with such Sacrifices God is well pleased.* Heb. 13. 16.

Oh how lovely, and pleasant a thing is it, to see a great and Noble Person serious and devout in the service of God? Who with Royal Holy *David* hath learned to prefer the true and sincere serving of God before all his Riches and Honours; and to set more by the divine favour, than all that good, which worldlings so busily enquire after, yea, than Life it self. Therefore with that religious King, he will not converse with vain persons, but casheers all wicked company, that he may attend upon heavenly employments: esteeming him only blessed, *Who walks not in the counsel of the ungodly, nor stands in the way of sinners, nor sits in the seat of the scornful; but delights in the Law of God, and makes it his continual meditation.* Such are blessed men indeed: who, as they provide well for their own sure peace and comfort; so are they publick blessings to all their Relations, and to whomsoever else have the happiness of converse with them: whilst the light of the holy conversation becomes more conspicuous, and so more exemplary, by the advantage of that height wherein Providence hath placed them. Like benigne Planets, their influence cheareth all within their reach. How useful are such men both to Church and Common-wealth? They study the prosperity of *Sion*, which they prefer before their chief joy. And their care is with *Job* to gratifie the desire, and answer the hope of the needy, to feed the hungry, and cloath the naked, &c. These mens practice, and priviledges you may see lively described, *Psal.* 112. *per totum.*

Ps. 119. 14, 72. Psalm. 4 6, 7. 63. 3. Psa. 26. 4 &c. 119. 115. Psalm 1. 1, 2. Psalm 137. 6. Job 31. 16.

Hitherto we have considered the party thus described. It remains to speak of the *Thing*, for which she is commended. Where we have,

1. Her Act, ἐξελέξατο, *she hath chosen.*
2. The Object, or *thing chosen*, τὴν ἀγαθὴν μερίδα, *that good part.*

I. For the first: Choice supposeth two or more things, or ways proposed

poſed to a mans diſcretion, of which he takes that which pleaſeth him beſt. The rational man can prefer nothing in choice, but *ſub ratione boni*; and would not miſs in it, if the rectitude of the judgement were not vitiated. As ſome diſtempered Bodies refuſe good meat, to feed on Aſhes, Coals, or Gravel: which is not properly the fault of the Appetite, but occaſioned by the prevailing diſtemper. The *Iſraelites* guided by their Luſt, loathed *Manna*, and luſted after the Fleſh-pots, and the Onions, and Garlick of *Egypt*. Yea, even gracious ſouls, through miſtake, do oft miſchooſe. Thus *Lot* beholding the pleaſantneſs of the plain of *Jordan*, chooſe *Sodom* for his Habitation. Electio eſt melioris acceptatio. Num. 11. 5, 6. Gen. 13. 9, &c.

God puts man to his choice: he ſets him, as it were in *Bivio* (as the Antients feigned of *Hercules*) to chooſe which way he pleaſeth. *See, I have ſet before thee this day, Life and Good, and Death and Evil.* Here men make a different choice, as they ſtand affected. Deut 30. 15.

1. Thoſe that fear God, and conſult their own eternal welfare, chooſe the good, and refuſe the evil. Such was *David*'s choice; *I had rather* (ſaith he) *be a door-keeper in the houſe of my God*, &c. How oft doth he record this choice in *Pſalm 119?* which ſhews how exceedingly he was pleaſed with it, and with the very thoughts of it. Such was *Moſes*'s choice: who being adopted by *Pharaoh*'s Daughter and Heir, that had deſigned him for her Heir, and Succeſſor to the Kingdom (if we may believe *Joſephus*) yet refuſed all that Honour, and grandeur, and the appendant Riches and Pleaſures, to embrace the hardeſt lot of the people of God, Affliction and Reproach; having reſpect unto the (μισθαποδοσία) recompence of reward. This was the commendation of thoſe Eunuchs, *Iſa.* 56. 4. that they did chooſe the things that pleaſed God: let men be pleaſed or diſpleaſed. Pſalm 84. 10. Pſalm 119. 13, 14, 30, 36, 37, 72, 97, 173. & alibi. *Joſeph. Antiq. Jud.* l. 2. c. 5. Heb. 11. 24, 25, 26.

2. But the wicked hate knowledge, and do not chooſe the fear of the Lord. They do evil before his eyes, and chooſe that, wherein he delighteth not: but chooſe their own waies, and their ſoul delighteth in their abominations. One would think it was impoſſible, that men in their wits ſhould refuſe everlaſting Happineſs, for momentary and ſinful pleaſures: but our daily experience makes it manifeſt. Therefore the Scripture juſtly calls ſuch men Fools, Bruits, and mad men, &c. who wilfully refuſe the paths of life, and deſperately ruſh upon their everlaſting ruine. Prov. 1. 22, 32. Iſa. 65. 12. and 66. 4. Pro. 1. 22, 32. and 12. 15. and 17. 16. Pſalm 94. 8. Jude 10.

But God gives more grace to his children; who following the guidance of his Spirit, with *Mary* make choice of this *good part* upon beſt conſideration: For,

1. They are ſenſible of their own need. They know they are ſick, and ſtand in need of Medicine; weak, and need ſupport: they know they are wretched and miſerable, and poor, and blind, and naked: and therefore make haſt to Chriſt for ſpiritual riches, and heavenly grace (whereof he hath an inexhauſtible ſtore, *Joh.* 1. 16. *Epheſ.* 3. 8.) to enrich them; for eye-ſalve of divine knowledge (from his plenitude, Mat. 9. 12. Pſ. 109. 24, 26. Rev. 3. 17, 18.

Eph. 1 17,18. Col. 2.2,3.) to illuminate them; for the robe of his righteousness, to cover
Ph. 3. 9. their nakedness. Necessity enforceth them (as the Prodigal, *Luk.* 15.17, &c.) to go to him for relief; who so lovingly invites them, *Mat.* 11. 28. and is ready *ebvtis ulnis*, with spread arms to embrace them. Therefore they refuse the evil, and choose the good, seeing the inevitable destruction in the one, and assured comfort in the other.

2. They see and acknowledge the glorious excellency of holiness, and heavenly practise: how excellent it is in it self, being the lively Image
Ephes. 4 24. of the most holy God; whereby they are made partakers of the divine
2 Pet. 1. 4. nature. As also the sweetness and comfort of its exercise: whereby they
Mic. 6. 5. have communion with God, conversing and walking with him (as
Gal. 5. 25. *Enoch* and *Noah* did, *Gen.* 5. 22. and 6. 9.) in and after the Spirit, in
Rom. 8. 1. newness of Life, having their conversation in Heaven, *Phil.* 3. 20. As
and 6. 4. Children of Light, *Ephes.* 5. 8. *David* seeing this, prefers one day so
Psalm 84. 10. spent before a thousand otherwise. Indeed one hours sweet enjoyment of God, gives the Soul more satisfaction, than all the pleasures of the
Psa. 119. 14,72. world can give: and is therefore to be chosen rather than all Riches.
Phil. 3. 7, 8. Christ alone (who is only thus enjoyed) is to be preferred before all gain.
Mat. 13.45,46. And every wise Merchant, who trades for Heaven, will sell all, to purchase this Pearl.

To enlarge upon this Subject, would soon exceed the intended limits of this Discourse. Therefore I shall only intimate this further: that the way of holiness is the high way to everlasting happiness (which is but
Heb. 12. 14 Holiness perfected in Glory) *For without holiness no man shall ever see God*:
Mat. 5. 8. since that beatifical Vision is reserved for them only, who are *pure in heart*,
Ps. 15. and 24. and Life.

Use 1.

Oh then, how ill do those men provide for their immortal Souls; who either wilfully refuse what *Mary* chose; or make a bad choice of such things, as are either hurtful, or at least unprofitable; or that only pretend to make this good choice, but do not; or that relinquish (after such profession) what they seemed to choose?

1. How many are there, who enjoy the precious opportunities of this
Heb. 2. 3. Word, so constantly Preached amongst them, and yet *neglect so great salvation*; making light of the Lords earnest invitation (as those recusants,
Prov. 1. 24, *Mat.* 22. 5.) who refuse, when he calls, and when he stretcheth forth
25, 29. his hand, regard it not; who set at nought all his counsel, and will
Isa. 65. 2. none of his reproof; but hate knowledge, and will not choose the fear of the Lord? These men put away the Word of God from them; thereby declaring that they judge themselves unworthy of Eternal Life:
Acts 13 46. whilst they even say unto God, *Depart from us, for we desire not the knowledge of thy waies*. Hating instruction they cast Gods Word behind them;
Job 21. 14. Psalm 50. 17. instead whereof they choose their own waies, and their soul delighteth in their

their abominations; whereby they provoke God to chooſe their deluſions. And even as they delight not to retain the knowledge of God in their minds, it pleaſeth him to give them over to a reprobate mind, to do thoſe things which are moſt unſeemly and unhandſome, and quite contrary to all decency and duty.

Thus it fares likewiſe with them, who (in reference to Religion) gad about to change their way, with the Idolatrous *Iſraelites*, chooſing new Gods, new opinions, and fancies. *Who having itching ears, heap to themſelves teachers after their own luſts*; and whilſt they give ear to thoſe ſeducing Spirits, which bewitch them, they depart from the Faith, and do not obey the Truth. For not receiving the love of it, they will not believe it, but *take pleaſure in unrighteouſneſs*. Wherefore God in juſt judgement ſends them ſtrong deluſions, that they ſhould believe a Lie; and *gives them up to uncleanneſs, through the luſts of their own hearts*: Yea, *they give themſelves over to laſciviouſneſs, to work all uncleanneſs with greedineſs*. Thus they receive a juſt reward of their ſlighting this *good part, and neglecting ſo great ſalvation*.

2. And although ſome of theſe wilfull refuſers do eſcape theſe groſs debaucheries; yet they are ſo far left to themſelves, as (with *Demas*, 2 *Tim.* 4. 10.) to embrace this preſent World, which lieth wholly in wickedneſs, and can afford no better thing than Luſt and Pride; to which whilſt they conform themſelves, they periſh with that periſhing cheat. For as its form, and outward appearance (it being nothing more) even all its pomp and glory periſheth, and paſſeth away, withereth, fadeth, and vaniſheth; ſo doth the worldlings hope, and expectation, even his inward thoughts, his plots, deſigns, and projects to perpetuate his Name and Inheritance in his poſterity. So that whilſt they refuſe this *one thing neceſſary*, they make choice of ſuch things, as are either deſtructive or unprofitable.

3. Neither can they eſcape this reproof, who only pretend to make choice of this *good part*, but do not. Who *have a Form, and* appearance *of godlineſs, but deny the power thereof*. They have a figure, or ſhape of holineſs, but not the ſubſtance and eſſence; uſing it only as a Vizard or Mask to cover their ſhameful deformities. Our Saviour compares them to painted Sepulchres, which are glorioufly gilded on the outſide, but inwardly are full of all uncleanneſs. Such feign themſelves juſt men (as *Luk.* 20. 20.) and boaſt with that Phariſee (*Luk.* 18. 11, 12.) that they are holier than others, juſtifying themſelves before men; but God knoweth their hearts; how far they are from him, when they draw near, and flatter him with their Lips, and lie unto him with their Tongues, compaſſing him about with their lies, but their heart is not right with him. For in it have they ſet up their Idols; therefore the Lord will not be enquired of by them; but will anſwer them according to the multitude of their Idols, and not according to their pretence. *In the day when God ſhall judge the ſecrets of men, and bring to light the hidden things*

Iſa. 66. 3, 4.

Rom. 1. 28. τὰ μὴ καθήκοντα.

Jer. 2. 36. Judg. 5. 8. 2 Tim 4. 3. 1 Tim 4. 1. Gal. 3. 1.

2 Theſ. 2. 10, &c.

Rom. 1. 24. Rev. 22. 11. Epheſ. 4. 19. Heb. 2. 3.

1 John 5. 19. 2. 16. Cum pereunte deceptrice, & ipſi pereunt. *Aug.* 1 Cor. 7. 31. 1 Pet. 1. 24. Prov. 1. 7. Pſalm. 49 11. קרבם Intima eorum viſcera.

2 Tim. 3. 4. μόρφωσιν.

Mat. 23. 27.

Iſa. 65. 5. Luke 16. 15. Mat. 15. 8. Pſalm 78. 36. Hoſ. 11. 12. Acts 8. 21. Ezek. 14. 3, 4.

1 Cor. 4. 5. *of darkneſs, and make manifeſt the counſels of their hearts, and render to every man according to his works*; then ſhall theſe pretenders be ſent away
Mat. 7. 23. with a *Non novi vos, I know you not, depart from me, ye workers of iniquity.*

4. But how damnable then is the condition of thoſe, that have ſeemed Religious and devout, pretending to chooſe the better part; but after all
Pſal. 78. 57. and 18. 21. their flouriſhes have ſtarted aſide like a deceitful Bow, and wickedly departed from their God; returning with the Dog to his vomiting again,
2 Pet. 2. 22. and with the Sow that was waſhed, to her wallowing in the mire. Whatever theſe have ſeemed, or pretended to be; they may have had ſome
Heb. 6. 4, 5. ſlight taſt of the heavenly gift, and of the good Word of God, and of the powers of the World to come; not only their underſtandings being enlightned, but their affections alſo moved, like thoſe Temporaries,
ἐυλόγως, μετὰ χαρᾶς. (*Mat.* 13. 20. *Mar* 4. 16.) who immediately receive the Word with joy, none more forward, nor ſooner cloſe with it than they: but they
Rev. 22. 17. never had any deep taſt of that heavenly ſweetneſs, which the Lord
Pſalm 17. 15. and 63. 5. vouchſafes his beloved (*Cant.* 5. 1.) to whom he gives large draughts of
Rom. 15. 13. his Grace and favour, to their full ſatisfaction, repleniſhing their hearts
1 Pet. 1. 8. with unſpeakable joy. They have never attained that which holy *David* ſo paſſionately commends, (*Pſal.* 34. 8.) and admires (*Pſal.* 119. 103.)
1 Pet. 2. 3. nor have they really experienced how gracious the Lord is.

Let not this be Interpreted to the prejudice or diſcouragement of any poor ſoul, that hath ſincerely made choice of the Lord Jeſus as his Por-
Phil. 3. 8. tion, eſteeming all things ſhort of him *as dung and droſs in compariſon of*
Pſal. 42. 1. *him*; who pants after him, *as the Hart panteth after the water Brooks*, and
& 119. 38, 131. longs for his Commandments, and is devoted to his fear: Though he yet hath not attained ſuch ſatisfactory perceptions and experience of the
Cant. 5. 6, &c. divine favour, as to keep his love ſick heart from fainting, when the *beloved withdraws himſelf, and cannot be found upon diligent ſearch*, &c. Thoſe conſolations are oft delayed, and this good Wine is reſerved for the laſt;
Pſal. 31. 19. this great goodneſs is laid up for all ſuch as fear God, though they for ſome time neither ſee nor feel it. He knows (though they do not) the
Jer. 29. 11. thoughts of Peace, that he thinketh towards them, and will manifeſt in his due time.

But theſe who are here apprehended, are ſuch as never had any real hungring, or thirſting after Righteouſneſs: but have only for low ends ſeemed to comply with the Goſpel, and have taken up only a form of
Pſ. 106. 21, 24. Godlineſs. Therefore it is no marvel, that they ſoon forget God their Saviour, and deſpiſe the promiſed Inheritance, luſting after their former Fleſhpots, and preferring the Onions and Garlick of *Egypt*, before the Milk and Honey of *Canaan*. Having taken a few ſteps out of *Sodom*, the remembrance of their former pleaſures, there prevails upon them to
Heb. 10. 39. look back (but as it was with *Lots* Wife, *Gen.* 19. 26.) to their own perdition. Their glorious building had no better than a ſandy Founda-
Mat. 7. 26, 27. 2 Pet. 2. 20, 21. tion; therefore when the rain, and floods, and wind beat upon it, it
Luk. 11. 25, 26. muſt needs fall. Their blaze goes out in ſtinking ſnuff, their latter end being worſe than the beginning.

Uſe 2.

Use 2.

Surely then it highly concerns every man to examine himſelf, whether he hath made a ſerious choice with *Mary* of this *good part*. If we have done ſo indeed, not deceiving our ſelves,

1. We ſhall earneſtly deſire, and long to enjoy what we have ſo choſen (as was ſaid before) our ſouls will thirſt for God, for the living God, and cry out with holy *David*, *When ſhall I come and appear before God?* And, *O when wilt thou come unto me?* So did that gracious ſoul long after the Ordinances of God (wherein only he could enjoy him, whom he ſo dearly loved) that he opened his mouth and panted, longing for his Commandments: like one that had run himſelf out of breath, in purſuit of what he paſſionately deſireth, and ſtands in greateſt need of, ſo that he even breaks his heart with vehement ſtriving to obtain it. The longing ſoul cannot be without *this one neceſſary thing*: it cannot brook delays, but preſſeth upon the Lord. *How long wilt thou forget me, O Lord, for ever? How long wilt thou hide thy face from me? How long ſhall I be put off from day to day? Why not now, Lord?* ſaid St. *Auguſtin*, after the Lord had opened his eyes to diſcover, and his heart to chooſe and deſire this *one thing*. This choice can not ſtand with a careleſs indifferency.

Pſal. 42. 1, 2. and 101. 2. Pſal. 119. 131. verſ. 20. Pſal. 13. 1. Quamdiu, quamdiu cras & cras? Quare non modo? Quare non hac horâ? *Aug. Conf.* lib. 9. cap. 12.

2. We ſhall diligently and ſolicitouſly enquire after, and make uſe of all means to obtain it. That eager deſire, even now mentioned, will enforce earneſtneſs in Prayer, attentiveneſs in Hearing, ſtudiouſneſs in Reading, ſeriouſneſs in Meditation. *All our delight will be in the Law of the Lord, and in his Law we ſhall meditate day and night.* How ſweet will the glad tidings of Salvation be to the longing Soul? How comfortable to hear of joy and gladneſs, and that *Peace of God which paſſeth all underſtanding*, and all thoſe ſweet breathings of the Holy Ghoſt in the Goſpel of Salvation? And theſe are the requeſts of thoſe only, that ask, and ſeek, and knock. This hid treaſure cannot be found, but by moſt diligent ſearch. It is the diligent hand, that brings in this riches. He that would partake of theſe joys, muſt not be weary, nor faint in his mind, nor ſlack or take off his hand, but perſiſt with all perſeverance, even to the laſt gaſp, waiting (with good *Jacob*) for this Salvation.

Pſal. 1. 2. Mat 7. 7. Prov. 2. 3, *&c.* 10. 4. Heb. 12. 3. Gen. 49. 18.

3. Such as chooſe this *good part*, will eſteem it according to its worth. They will ſet an higher price upon it, than any worldly treaſure. Thus *Job* preferred it before his neceſſary Food; *David* before all Riches; *Solomon* accounts it better than Rubies, and that all the things that can be deſired, are not to be compared to it. Such a price did St. *Paul* ſet upon Chriſt (who is the ſubſtance of the Goſpel, 1 *Cor.* 1. 23.) that he accounted all things but loſs, and no better than * Dung (or Dogs meat) that he might win Chriſt. This made *Luther* ſay, *That one Tittle of the Word was more worth than Heaven and Earth*; and that he would not wiſh to live in Paradiſe without the Word; but with it he could live in Hell it

Job 23. 12. Prov. 8. 11. Phil. 3. 8. * σκύβαλα. Unus apex doctrinæ, *&c.* in Gal. 5. Ego quidem ſine verbo re in Paradiſo optarim vivere: At cum verbo etiam in Inferno facile eſt vivere. Id. in Pſal. 120.

it ſelf. A ſtrange Hyperbole, but an expreſs evidence of his exceeding great affection to it.

4. This choice is ever attended with great care, that we come not ſhort of that which we have choſen. *Let us fear* (ſaith the Apoſtle, *Heb.* 4. 1.) *leſt any come ſhort, or be caſt behind* (as he that ſets in vigorouſly to run the Race, but fails before he reach the Goal). And again, we ought abundantly to heed, that we ſpill not, or ſhed the things which we have heard, *Heb.* 2. 1. As a riven Veſſel which loſeth the liquor poured into it. This is that which St. *John* adviſeth; *Look to your ſelves, that we loſe not the things, which we have wrought, but that we may receive a full reward.* Such was that admonition to the Church of *Thiatira*: *That which ye have already hold faſt.* He that is ſerious in his choice, will (with St. *Paul*) ſtretch forth to thoſe things, which are yet before, *and preſs towards the mark* (or ſcope) *for the Prize*, and grow yet more vigorous in the purſuit. *The righteous ſhall hold on his way, and he that hath clean hands, ſhall add ſtrength.*

ὑστερηκέναι.

περισσοτέρως προσέχειν μή ποτε παρορρυῶμεν.

2 John 8.

Rev. 2. 25.

Phil. 3. 13, 14.

Job 17. 9.

ומיף אמץ

Thus it appears, that no careleſs or ſloathful perſons, who ſet light by the Word of God; or ſuch as neglect it; or prefer the World before it; or that grudge to be at coſt or pains to attend upon it, can be ſaid to make choice with *Mary* of this *good part.*

Uſe 3.

Let us therefore take care, that *Mary's Choice* may be ours; conſidering, what hath been ſaid before, our great neceſſity of it, and the great benefit and comfort it brings with it. If we refuſe, we are undone for ever; whilſt we wilfully neglect, and reject everlaſting Happineſs, for the love of momentary, vain, and ſinful pleaſures.

Behold the Lord hath brought thee before the two Mounts, *Gerizim*, and *Ebal*; ſetting before thee this day Bleſſing and Curſing, Life and Good, Death and Evil. Thou haſt thy choice: conſider what thou haſt to do, whether thou wilt Live or Die Eternally. Do not delay the Lord, weary not his patience; turn not this Grace of God into laſciviouſneſs; *Deſpiſe not the riches of his goodneſs, forbearance, and long-ſuffering, not knowing that the goodneſs of God leadeth thee to Repentance. Take heed now, leſt there be in thee an evil heart of unbelief, in departing from the living God. Hear his voice, while it is called to day, leſt you be further hardned through the deceitfulneſs of ſin. Now is the day of thy viſitation, take care to know it, and improve it. This day is Salvation come to thine houſe; open thy heart and entertain it. Lay hold on Eternal Life, whilſt the Lords hand is ſtretched out all the day to offer it. Do not continue to walk in thy evil way, after thine own thoughts; but turn to the Lord, that thou maiſt live.*

Deu. 27. 12, 13.

Deu. 30. 15, 19.

Jude 4.

Rom. 2. 4.

Heb. 3. 7, 8, 12.

Lu. 19. 41, &c. verſe 9.

Iſa. 65. 2.

Ezek. 18. 32.

Object. But perhaps thou wilt ſay, How gladly would I make this choice? but alas, I am ſo oppreſt with violence of Temptations, and over-

overpowered by my own vigorous corruptions; that my desires are nipt in the bud, and prove abortive: so that I still come short and fail of the attainment. Besides, I have no power in my self, so much as to will, without Gods special Grace. And it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. But this is reserved in the secret of his own hidden counsel, unknown to me. For he hath *mercy on whom he will have mercy, and whom he will he hardeneth.* And who knoweth either love or hatred, by all that is before him? Rom. 9. 16. verse 18. Eccles. 9. 1.

Resp. Yet are we not upon any of these considerations, to be discouraged from this choice. As for that saying in *Eccles. 9. 1.* it is not rightly applied to this case, (though so much urged by the Papists, against the certitude of Divine Grace) as our Divines have proved. And let us further consider, that God hath sufficiently declared in his holy Word, how seriously he willeth, that we should choose and enjoy this great blessing. Why do we object against our selves his secret counsel (which belongeth not to us) and neglect his revealed Will, wherein he doth assure us by his Oath, that he hath *no pleasure in the death of the wicked; but rather that he should turn from his way and live?* And though the possession of this Salvation (which is the end of our Faith, and holy conversation) be beyond the reach of any creatures merit; yet it is purchased to our hand, by the precious blood of our Redeemer. And doth not the Lord freely offer it? Doth he not wooe us to it, and beseech us to accept of it? Dot he not expostulate with those that refuse it; why they will die, and not come to him that they might have Life: And gives all assurance, that those who come unto him, *he will in no wise cast out.* If we despond in the sense and apprehension of our own imbecillity, as not sufficient of our selves, to think any thing as of our selves: Let us withall consider, that all our sufficiency is of God, whose Grace is sufficient for us, and who will perfect his strength in weakness. He will work all our works in us: without whom indeed we can do nothing, but may do all things by him strengthening us. Vid. *Chemn. Exam.* part 1. *de fid. justific. Geh. Tom* 3. *de justific.* c. 4. sect. 96. Deut. 29. 29. Ezek. 33. 11. 1 Pet. 1. 9. Ephes. 1. 14. Isa. 55. 1. 2 Cor. 5. 20. Ezek 18. 31. John 5. 40. 6. 37. 2 Cor 3. 5. 12. 9. Isa. 26. 12. John 15. 5. Phil. 4. 13.

And that thou maist not think him long; he hath told thee, that he will come quickly, and not tarry: yea, that now is the accepted time; now is the day of salvation: Now, that he hath put it into thy heart to desire it, to pant after it, to seek it, and pray for it. For he never said to the seed of *Jacob*, that they should seek his face in vain; but will fulfill the desire of them that fear him, he will hear their cry, and will save them. Rev. 22. 12. Heb. 10. 37. 2 Cor. 6 2. Isa 45. 9. Psalm 145. 19.

Now that we may manage this choice aright, we must proceed by such degrees, as reason directs in every considerable act, wherein the understanding must perceive, the Will begin, Prudence direct, and Constancy perfect the Action. So it is here.

1. Take sufficient cognizance of the things commended to thy choice, that thou choose not blindfold. We never enjoy the true benefit and comfort of our choice, till we know the excellency and use of it. Nor is it

accounted of as Worſhip, when we Worſhip God ignorantly, as the *Samaritans*, and *Athenians* did. *He that knoweth not, walketh on in darkneſs, and knoweth not whither he goeth.* And God will not accept a blind ſacrifice; it is an abomination to him.

Acts 11. 23. Pſalm 82. 5. John 12. 35. Deut. 15. 21. Mal. 1. 8.

2. The Will alſo muſt readily cloſe with this diſcovery: For an unwilling choice, is no choice. A wicked man may chooſe to act in ſome things vertuouſly, for fear of the puniſhment, that attends the contrary practice. The Lord loves chearful obedience, when we grudge not our Duty, nor do it as of neceſſity, but willingly. It pleaſeth him beſt, when the heart accompanies the work. A little with good will is accepted.

2 Cor. 9. 7. Col. 3. 23. 2 Cor 8. 12.

3. Conſult, and deliberate ſeriouſly, by what means thou maiſt accompliſh thy deſire and obtain this choice. In vain is a choice pretended, when the means is not attended. We can never hope, nor think to obtain this *good part*, but only in that way, and in the uſe of that means which God hath appointed. In this caſe he hath ſo ordered, that the Means ſhould partake of the nature of the End. Salvation is begun in Holineſs, which is the foundation of Happineſs, and the Earneſt, and Firſt-fruits, and a Fore-taſt of Heavens joy. Glory, Honour, Immortality, and Eternal Life, and Peace ſhall be rendred unto them, who ſeek for it, by patient continuance in well doing. It is not idling at home, or following thy carnal pleaſures, or looking after thy worldly occaſions, when thou ſhouldſt be at Church in the ſolemn Worſhip of God, or in holy exerciſes in thy Family, or in thy Cloſet, which will bring thee into acquaintance with the Almighty. For *the friendſhip of the world is enmity with God.* And, *if any man love the world, the love of the Father is not in him.* Therefore *Mary* having made this choice of the End, ſhe likewiſe chooſeth the Means whereby it is obtained.

Rom. 2 7,10. James 4. 4. 1 John 2. 15.

4. Having thus deliberately pitched upon the way, let there be a reſolute determination to enter upon it. Lay obligations upon thy ſoul to purſue this choice with all ſerious diligence. Thus *David* having conſidered that bleſſedneſs belongs only to thoſe that *are undefiled in the way, who walk in the Law of the Lord, and that keep his Teſtimonies, and ſeek him with their whole heart*, and that it is Gods command, that we ſhould do ſo: he ſtraightway falls to Prayer, that his waies might be ſo directed; and in the reſt of that devout *Pſalm*, he very frequently profeſſeth his reſolution to walk in this way with all diligence: Yea, he binds himſelf by ſolemn vow to do it; *I have ſworn* (ſaith he) *and I will perform it, that I will keep thy righteous Judgements.*

Pſa. 119. 1,2. Verſe 5. Verſe 106.

5. Yet all this is not ſufficient, unleſs we actually engage in the diligent and conſcientious uſe of the Means, whereby we may obtain our choice; of which we have ſpoken before; Trial 2.

6. Laſtly, It is neceſſary, that we perſevere unto the End; that we be not weary of well doing: *For in due ſeaſon we ſhall reap, if we faint not.* The Promiſe (in the Epiſtles writ by Chriſts appointment) is *Vincenti dabitur*: The reward is given to him that overcometh. It is not ſaid

Gal. 6. 9.

Currenti

Currenti or *Pugnanti*, to him that runneth, or to him that striveth (though without these, no conquest) but to him that overcometh: As before, Trial 4.

Thus much concerning *Mary's* Act: *She hath chosen.*

II. We are now to speak of the Object, or *thing chosen*, viz. that *good part which shall not be taken away from her.* In which words the Object is described by two Prophecies: 1. It is *good.* 2. Durable, such as *shall not be taken away from her.*

I. It is ἡ ἀγαθὴ μερὶς, *That good part.*

The vulgar *Latin* Translation calls it *Optimam partem*, that best part, as it is indeed, though the Original expresseth it only in the positive degree, which yet doth import the superlative, calling it *That good part* κατ' ἐξοχὴν by way of excellency.

We have before shewed how comprehensive this *one necessary thing is*, having respect both to the End, and Means whereby the End is attained. And in that means we did more especially consider *Mary's* present employment; which was to sit at Jesus Feet, and hear his Word. Her Eyes and Ears did even hang upon his Lips, which were to her like *Lillies dropping sweet smelling Myrrhe*, (Cant. 5. 13.) *How sweet were his words unto her taste? yea sweeter than Honey to her mouth* (Psal. 119. 103.) *She sate down under his shadow with great delight, and his fruit was sweet to her taste*, Cant. 2. 3.

τῆ γ' ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή. *Hom. Iliad 1. de Nestore.*

It is true: Hearing is but the Means to attain some degrees of this *good part.* But it being so considerable a part of *Mary's Choice*, and her present employment, and an evidence of her choice of the rest; we shall consider, how good it is.

One observes (out of *Seneca*, as he tells us) that all external things are *propter corpus*, for the Body, as Meat, Cloaths, *&c.* And that the Body is *propter sensus*, for the Senses; that by corporal Organs we might perceive the wonderful works of God: and that the Senses are *propter mentem*, for the Mind, being subservient to it: and the Mind (in which are the rational faculties of understanding and will) is *propter Deum*; that we may attain to heavenly knowledge, and divine wisdom, *&c.* This alone were sufficient to commend Hearing the Word of God, which tends to the perfecting of mans best part, and the obtaining of his utmost End. But to speak something more largely of it; Consider that,

Tho. de Trevill in sept. Assumpt.

1. It is the Means which God hath ordained, to *turn men from darkness to light, and from the power of Satan unto God.* It changeth men from Sinners to Saints, from children of Wrath, to children of God, and Heirs of Heaven: transforming them thus by the renewing of their mind, whereby they come to prove what is that good, and acceptable, and perfect Will of God. It raiseth from Death to Life: so were the *Ephesians* quickned, who before were dead in trespasses and sins. It will meeken and tame the fiercest nature (as one said well of Learning) forcing the most Tyger-like, and Lion like hearts (as they feigned of *Orpheus's*

Acts 26. 18. Rom. 12. 2. John 5. 25. Ephes. 2. 1. Nemo adeò ferus est, ut non mitescere possit, Si modo culturæ patientem accommodet aurem, *Hor. Ep. 1.*

Orpheus's Harp) to lay aſide their bruitiſh, and cruel nature, and become tractable. It is by the power of the Goſpel thus received, *That the Wolf ſhall dwell with the Lamb, and the Leopard ſhall lie down with the Kid,* &c.
Iſa. 11. 6, &c. *and a little Child ſhall lead them.*

This is the Fire and Hammer, wherewith God breaks the Rocks (the ſtoniеſt hearts) in pieces. It makes the flintyeſt heart contrite and humble, and to tremble at the Hearing of it: whereby it becomes tractable,
Rom. 6. 17. εἰς ὃν παρεδόθητε τύπον διδαχῆς. and ductile, apt to receive divine impreſſions. Hence the Apoſtle praiſeth God, who had ſo moulded the *Romans*, that they were delivered into that form or type of Doctrine (for ſo it is in the Greek) they were caſt into that mould, or received that ſtamp. Surely that which hath ſuch an happy operation upon the heart, muſt needs be good.

2. It leads the way to every other Duty. We hear, that we may learn; and learn that we may practiſe, and do that which we have learned. It is from hence that we are furniſhed with meet ſubjects for meditation, and with direction in our Prayers to God. By this we are inſtructed in our duty both to God and man. For it is this Grace of God which
Tit. 2. 11, 12. bringeth ſalvation, that teacheth *us to deny ungodlineſs, and worldly luſts, and to live ſoberly, righteouſly, and godly in this preſent world.*

3. It is therefore preferred before other duties and employments. *Martha*'s diligence in her careful and loving entertainment of Chriſt, is here ſet behind *Mary*'s devotion in hearing his Word. To offer ſacrifice was a
Exod. 23. 15. neceſſary duty under the Law. None muſt appear before the Lord empty. Yet when this is neglected, ſacrifice is not eſteemed, but rather abhorred. For *to obey is better than ſacrifice: and to hearken, than the fat*
1 Sam. 15. 22. *of Rams. But the ſacrifice of the wicked is an abomination to the Lord.*
Prov. 15. 8. When men do not hearken to his Word, but reject it: to what purpoſe
Jer. 6. 19, 20. is their bringing Incenſe from *Sheba*, &c. Their burnt-offerings are not
Iſa. 1. 11. 66. 3, 4. acceptable, nor their ſacrifices ſweet. The moſt acceptable ſacrifice is a
Pſalm 51. 17. broken ſpirit, and an heart that trembles at Gods Word. What ever
Iſa 66 2. men pretend in religious ſervice; if they be not ready to hear; all they
Eccleſ. 5. 1. do is in Gods account no better than the ſacrifice of Fools. And *he that*
Prov. 28. 9. *turneth away his ear from hearing the Law, even his Prayer ſhall be abomi-*
Acts 6 2. *nation.* Therefore the Apoſtle preferred the Preaching of the Word be-
1 Cor. 1. 17. fore Alms, and adminiſtring the Sacraments; which yet are neceſſery du-
Prædicandi munus eſt prius, potius, difficilius & magis neceſſarium. *Par. in* 1 Cor. 1. 17. ties: but this is more excellent, difficult, and neceſſary; as being ordained for the ſalvation of all thoſe, that by true and lively Faith receive it; (*Sam.* 1. 21. 1 *Tim.* 4. 16.) and without which, we know not how to perform the other.

Now Hearing is the neareſt End of Preaching: therefore the excellency that is aſcribed to Preaching, is for the ſake of Hearing.

4. It is the moſt excellent Antidote againſt the poiſon, and the malig-
John 15. 3. 17. 17. nity of ſin. *Now are ye clean* (ſaith our Saviour) *through the Word*
Pſalm 119. 9. *which I have ſpoken to you.* Even young men in that wanton and unruly Age may cleanſe their way by this means. For it diſcovers the uglineſs

of

of Sin; so that a mind well instructed, cannot but loath that abominable thing (which the Lord hates) and himself also, for the evils that he hath committed in all his abominations. The Law of God is a mirrour or Glass, whereby a man may discover his spiritual deformities; *it is the light which makes manifest the hidden things of darkness, and sets them out in their proper colours*; and that shews us the way wherein we should walk, and guides our feet into the way of Peace. Jer. 44. 4. Ezek 6. 9. Jam. 1. 23. Eph. 5. 12, 13.

5. It is indeed the Word of Eternal Life; the Word of Salvation; the Word of Gods Grace, which is able to build us up, and to give us an inheritance amongst the sanctified. Therefore to make choice of this, must needs be with *Mary* to choose *that good part*, whereof indeed this is the least part, as but leading to that which doth compleat it. John 6. 68. Acts 13. 26. 20. 32.

II. The second illustration of this Choice is, that this *good part* is also durable, *It shall not be taken away*. This makes good the former: it is therefore the better good, because permanent. The fruit of this devout Hearing shall never fade. *Those that are thus planted in the house of the Lord, shall flourish in the Courts of our God; they shall bring forth fruit in old Age, they shall be fat and flourishing*. The wages of this transient work shall be everlasting rest. *This part shall not be taken away*: For, Psalm 1. 3. Psal. 92. 13, 14. Boni operis transituri merces est requies permansura. *Aug.*

1. No enemy can take it away: no Thief can rob us of this treasure. If any could, it must be either the Devil, or the World, or the Flesh, or Death. But Mat. 6. 19, 20.

1. The Devil cannot, notwithstanding all his malice, power, or subtilty. The Gates of Hell, with all their temptations, terrours, or stratagems can never deprive us of this choice. That enemy may tempt, and sift, and buffet, *&c.* But the grace of God is sufficient to preserve and uphold the soul in temptation; and through Christs intercession Faith shall not fail. He may thrust sore at the child of God, to make him fall; but the Lord will help. 1 Cor. 7. 5. Luk. 22. 31, 32. 2 Cor. 12. 7, 9. Psalm 118. 13.

Upon resistance he is forced to flee; and shall at length be trod underfoot, through the power of Christ, who lives and dwells in every true Believer. The victory must certainly (in this case) fall to the stronger: and surely greater is he that is in his Saints, than he that is in the World. Jam. 4. 7. Rom. 16. 20. Gal. 2, 20. Ephes 3. 17. Luke 11. 22.

2. The World cannot take it away, notwithstanding all its enmity, and malignity, or its scorns, and reproaches, and cruel mockings, and persecutions; or yet its snares, enticements, *&c.* There is power enough in Christ by Faith in him, to overcome it. 1 John 4. 4. John 16. 33. 1 John 5. 4, 5.

3. Nor yet shall the Flesh, that remains in corrupt nature, ever be able to take it away; notwithstanding all its averseness to that which is good, or perverseness, and strong inclination to that which is evil. Though it be rebellious, and lust against the Spirit, and hindreth from duty, and provoketh to sin; yet shall it never prevail so far, as to deprive a Believer of his choice. For it is daily crucified, mortified, and subdued by the power of divine Grace, which worketh mightily in every child of God. Though he be compassed about with this body of death, and forced to Rom. 7. Gal. 5. 24.

Rom. 7. 23, 24. cry out with St. *Paul*, *O wretched man that I am*, &c. Yet he can also with him thank God, that Jesus Christ is his deliverer.

4. Neither yet can Death or any of its attendants take it away. For Ro 8. 35, &c. it is never able to separate from the love of Christ, being swallowed up in 1 Cor. 15. 54. that victory, which God giveth us through Christ our Lord.

2. As no enemy can, so God will not take it away. For 1. He delights Isa. 57. 15. in it, to see his children to make this choice. *He whose Name is holy, who inhabiteth Eternity; whose Throne is the Heaven, and the Earth his foot-stool*, &c. Yet this Almighty God hath a special eye, to him 66. 1, 2 that is of a poor and contrite spirit, and trembleth at his Word. For he sees his own Image, and likeness there; wherewith he is so taken, Cant. 7. 5. that he is held in the Galleries to behold it. So great pleasure doth Psalm 34. 18. he take in this, that he is ever nigh unto such an heart, and delights to 1 Cor. 6. 19. dwell in it. It is his Temple, his chosen and desired habitation, his Psa. 132. 13, 14. Rest, where he will dwell, for he hath desired it, and will take up his residence, and make his abode there. He engageth his Word and John 14. 23. Promise never to forsake it. Heb. 13. 5.

2. Besides, it is the work of his own Spirit, by which he leads into all truth, brings the soul in frame, sacrifices the whole man, kindles holy desires, and fervent affections towards himself, and what ever may Isa. 26. 12. conduce to everlasting happiness. It is the Spirit which worketh all Rom. 8. 26. our works in us; helps our infirmities; gives both to will, and to do: Phil. 2. 13. and what he hath begun, he will not take off his hand, until he hath 1. 6. also finished.

3. Furthermore; it is part of the purchase of the blood of our Lord Jesus Christ, *viz.* to sanctifie here, as well as to glorifie in Heaven. He hath procured both the Choice, and Grace to choose. And he shall surely obtain the fruit of his sufferings: *he shall see of the travel of his* Isa. 53. 11. *Soul, and shall be satisfied.* Having paid an infinite ransome for his Captives, he will take care, that they may be actual partakers of that dear bought Freedom. He will lose none of those, whom the Father John 6. 39. hath given him: therefore he improves the opportunity of his exalta- 17. 12. tion to the right hand of the Father, in making intercession for them; Rom. 8. 34. and a part of his Prayers in their behalf is, that their Faith may not Luke 22. 32. fail: but that they may be kept through the Name of the Father, from Joh. 17. 11, 15, the evil that is in the World; and that they may be sanctified through 17, 19, 23, 24. the Truth, which is his Word; that they may be made perfect in one; until they be with him, where he is, that they may behold his Heb. 7. 25. Glory. Now he ever liveth to intercede thus for them, and he is sure John 11. 42. to speed: for the Father will deny him nothing, and he is heard al- Heb. 5. 7. waies for his Piety, or (as others) for his Dignity. All which be- ἀπὸ τῆ εὐλα- βείας. *Vid. Pet. Gerb. Estium*, and à *Lap.* in loc. ing considered, it must follow, that as he hath merited for them Grace to choose this *good part*, so likewise that what they have so chosen, shall never be taken away from them.

4. Yea,

4. Yea, God hath laid upon himſelf a Covenant-engagement, to maintain this Priviledge, which he hath vouchſafed to his Saints. *As for me, this is my Covenant with them* (ſaith the Lord) *My Spirit which is upon thee, and my Words which I have put in thy mouth, ſhall not depart out of thy mouth*, &c. *from henceforth, and for ever.* Again, *I will put my fear in their hearts, and write it in their inward part, and I will be their God, and they ſhall be my People: and I will put my fear in their hearts, that they ſhall not depart from me.* Likewiſe he hath ſaid, *I will never leave thee, nor forſake thee.* And very aptly to our purpoſe, ſpeaks that Promiſe of our Saviour: *Whoſoever drinketh of the water, that I ſhall give him, ſhall never thirſt; but the water that I ſhall give him, ſhall be in him a Well of Water, ſpringing up into everlaſting Life.* And in another place; *He that believeth in me, out of his Belly ſhall flow Rivers of living Water.* Thus he hath promiſed, who is the God of Truth, and cannot Lie; and will not he remember the Word unto his Servants, wherein he hath cauſed them to hope? Surely he will ever be mindful of his Covenant; of the performance whereof he hath given ſo many ſecurities: for he hath bound it with his Oath, *Heb.* 6. 17. and Seal, *Epheſ.* 5. 13. and Earneſt, *ibid.* verſ. 14. and the firſt fruits of his Spirit, *Rom.* 8. 23. which is a bleſſed foretaſt of Eternal Happineſs, in ſome degrees of that joy of the Holy Ghoſt, which is unſpeakable and full of Glory, 1 *Pet.* 1. 8. and of that *Peace of God which paſſeth all underſtanding*, Phil. 4. 7. And ſhall we think all this to be in vain? as indeed it might be, if it could be taken away. No ſurely; his deſign in theſe various confirmations of his Promiſe, and of our Faith in it is, that by ſuch immutable things, wherein it is impoſſible for God to Lie, we might have ſtrong conſolation.

Iſa. 59. 21. Jer. 31. 33. 32. 4. Heb. 13. 5. John 4. 14. John 7. 38. Tit. 1. 2. 2 Tim. 2. 13. Pſalm 119. 49. 105. 8. 111. 5. Heb. 6. 18.

5. *Laſtly*, This *good part* ſo choſen and enjoyed is of a ſpiritual and divine nature. Although through the ſtrength of remaining corruption, and the violence of temptation it may for the time be obſcured, and eclipſed: yet it ſhall never be extinguiſhed, and utterly loſt.

2 Pet. 1. 4.

This Reed may be ſhaken, and bruiſed; but ſhall not be quite broken: This Flax may be reduced to ſmoaking, but ſhall not utterly be quenched.

Mat. 12. 20.

The Seed that is ſown ſhall remain, though for a time it lie hid under-ground, yet the Prolifick vertue that is in it will make a ſeaſonable appearance, that it was not dead when it lay hid. The root of the matter is ſtill in him, who is once planted in the Courts of the Houſe of our God; ſo that he ſhall ſtill bring forth, though ſometimes (for the while) his branches ſhew neither Fruit nor Leaves; yet that Sap which is retired to the heart and root, will certainly put forth its vigour again, and produce both Leaves and Fruit. The things that

1 John 3. 9. Job 19. 28. Pſalm 92. 13.

Col. 3. 1. 2 Cor. 4. 18. Col. 1. 5. 2 Tim. 4. 8. Mat. 25. 34. 1 Pet. 1. 4, 5.

that are choſen, are above; things not ſeen, and eternal; our Hope and Crown is laid up for us in Heaven; the Kingdom and Inheritance was prepared for us from the Foundation of the World; and it is incorruptible, and fadeth not away, being reſerved in Heaven for us; and we our ſelves are kept by the power of God through Faith unto Salvation, *&c.*

How ſhould theſe things be; if this *good part* ſo choſen could be taken away?

Since therefore this *one thing* is ſo neceſſary, ſo good, uſeful and profitable; and withal ſo durable, that when we are once actually poſſeſſed of it, we can never be wholly deprived of it: What remains; but that we preſer it in our eſteem, according to its worth, before all things in the World: and ſpeedily reſolve (as we were before exhorted) to make this Choice with *Mary?* To which the Lord direct us, and in it aſſiſt us, for his great Names ſake: To whom with our Lord Jeſus Chriſt, and the Holy Ghoſt, that ever bleſſed Unity in Trinity, and Trinity in Unity, be all Glory, Honour, and Praiſe now and ever. *Amen.*

A Narrative *of the Religious and Holy Life and Death, of the Lady* Mary, *late Wife of* Sr Thomas Wharton *Knight of the* Bath : *In great part as it was delivered at her Funeral, with many material paſſages ſince added.*

HAving now done with the Text, it will juſtly be expected, that I ſhould ſpeak ſomething of that Heavenly Soul, whoſe Corps are now to be Interred; to ſolemnize whoſe Funerals, ſo many Noble and Worthy Perſons are here congregated.

She was a very ſutable Parallel to Her in the Text, both in her Name and Choice. Nor will it ſeem ſtrange to thoſe that knew her, that ſhe ſhould be in ſome degree matched with thoſe renowned *Maries*, whom we have had occaſion to mention (the Mother of our bleſſed Saviour only excepted, who was favoured, and bleſſed above all Women) had ſhe but enjoyed the Priviledge of their opportunities, to have given like evidence of her great Devotion, and Heavenly affection.

Her Extraction was Noble and Honourable (as this *Mary*'s in the Text is probably ſuppoſed to be) being the Eldeſt Daughter of the late Right Honourable *Henry* Earl of *Dover*, whoſe Grandfather was the renowned *Henry* Lord *Hunſdon*, Couſin German, by the Mothers ſide, to that moſt excellent Queen of ever bleſſed memory, Queen *Elizabeth*. Her Mother was of the Antient and Worthy Family of the *Pelhams*, of *Haland* in *Suſſex*, called Lady *Judick*, Daughter of Sir *Thomas Pelham*, whoſe Anceſtors were of great Note many hundred years ago, meriting for Chivalry, in the ſervice of their King and Country, an acceſs of Honour, which is yet born in their Arms.

She was Born *November* 13. 1615. being the third Child (after two

Sons) and the Eldeſt Daughter of her Parents: who had beſides her, three Sons (of whom, the Right Honourable *John* Earl of *Dover* is yet living) and three Daughters, all eminent for Piety, and all commendable endowments, whereof two are with the Lord, and one yet ſurviving. Her Mother died, leaving them very young: yet ſhe having the advantage of ſeven years more than the Eldeſt of her other Siſters, ſupplied a Mothers care of them, in their tender years. And what influence her inſtructions, advice, and gracious example in all her comportment had upon them was very evident, in their early proficiency in all Vertue, and gracious imitation of ſo fair a Copy.

It pleaſed God, who had made Choice of her for himſelf before all time, to work her to a ſerious Choice of his waies in the beſt time: *To remember her Creator in the daies of her youth.* For even in thoſe frail times, which moſt others waſte, and ravel out in folly and vanity, ſhe received ſuch an happy tincture of true Piety, and the fear of God, as never loſt, but ever increaſed its luſtre till her laſt breath. This advanced her pious Soul above all carnal priviledges of Nobility, Anceſtry, and all terrene Glories derived from her eminent Progenitors, to fix upon that which was only able to make her truly Noble and Glorious. She was indeed Noble in the account of the World; but not ſatisfied with that, her deſire was to be more Noble in the ſight of God.

Eccleſ. 12. 1.

In ſeculo nobilis apud Deum cupit eſſe nobilior. *Auth. Epiſt. ad Demetriadem.* Ab illuſtribus naſci, Deo per ſpiritum renaſci. Nobilis genere, ſed multo nobilior ſanctitate. *Hier. E.* 27. *ad Euſtoch.* de *Paula.* —Nobilitas ſola eſt, atq; unica virtus, *Juv. Sat.* 8. Illa dives, quæ in Deo eſt dives. *Cypr.* de *hab. Virg.*

Her Heaven-born Faith trampled under-foot all conceit, or conſideration of ſecular advantage. It was no great matter to her, to iſſue from illuſtrious Progenitors: her greateſt ambition was to become the Child of God by ſpiritual birth. She eſteemed it but a ſmall thing to glitter with the Enſigns of a Noble Family, whoſe great care was to be enrolled among the Saints, and Family of God. She forgot her ſelf to be Rich or Honourable; regarding it only ſo far, that the holineſs of her mind, might exceed the ſplendour of her outward man: For ſhe eſteemed that to be the greateſt, which is the trueſt Nobility, *viz.* to be the Child of God, and co-heir with Chriſt. Being thus perſwaded, her conſtant endeavour was to preſerve the honour of her Nobility, by keeping it unſtained from thoſe Vices, which are not only a blemiſh to it, but leave the offenders (how Nobly ſo ever extracted) under the ignominy of degeneracy, and in the rank of the vileſt of men; who ſell themſelves to work wickedneſs in the ſight of the Lord; whereby they become willing ſlaves to the Prince of darkneſs, who worketh effectually in and by them, leading them Captive at his Will. Whilſt they ſerve their own Luſts, and ſuffer ſin to reign in their mortal bodies, obeying it in the luſts thereof; they even proclaim themſelves to be the ſervants of ſin, being by it vanquiſhed, and brought in bondage. She well knew, that no man hath any cauſe to boaſt of his Nobility, when his better part is enſlaved; it being much more ſhameful to enſlave the mind than the body. Her care therefore was to transfer all outward advantages, to the inward adorning of the Soul; ſlighting all ſecular Pomp and ſplendour,

Illa dives, quæ in Deo eſt dives. *Cypr.* de *hab. Virg.*
Dan. 11. 21.
1 Kin. 21. 20, 25.
Epheſ. 2. 2.
2 Tim. 2. 26.
Rom. 6. 12.
2 Pet. 2. 19.
Non eſt quod ſibi aliquis de nobilitate generis blandiatur, ſi ex meliore parte ſit famulus. Multò eſt indignius mente ſervire quam corpore. *Auth. Ep.* ad *Demetr.*

dour, that she might with more freedom choose *that good part*, which could *not be taken away from her.*

Having so early received into her tender heart the Heavenly dew of Divine Grace; natural corruption (that common disease of all mankind) was thereby even nipt in the bud, and received its Deaths-wound before it could get that advantage, which it ordinarily obtaineth in miserable mortals.

How soon did she begin to perform her Baptismal Vow and Covenant, renouncing the Devil and all his works, the pomps and vanities of this wicked World, and all the sinful lusts of the Flesh? Those vanities which were the carnal delights and darlings of her equals, were her burden and grievance. When to please Relations, and that she might not seem too scrupulously morose, she was some-waies necessitated to be present at the interludes which were at certain times acted in the Family; yet (as I have heard her sometimes say) her heart was otherwise employ'd, and she would ever be sure to take the first opportunity to withdraw, and retire her self from those vanities, to exercise her thoughts in better meditations, according to her (yet slender) capacity.

Being grown up to years of discretion, when her towardliness was more conspicuous in her Religious and Gracious comportment; how dear and precious was she to all such of her acquaintance, as had devoted themselves to the fear of God? She was ever beloved and honoured by them; and they of all others were most dear to her.

Whilst she kept in her Fathers House, and afterwards till the day of her Marriage, besides her secret retirements, she was a diligent Attendant upon publick Ordinances; not omitting to watch at Wisdoms gates, and wait at the Posts of her House continually. Insomuch as, living under the Ministry of that Eminent and faithful Servant of Christ, Doctor *Holdesworth*, she would not miss either Lords-Daies, nor Holy-Daies Sermons, nor Mornings Prayers, on Wednesdaies and Frydaies, nor such times in the Week as he appointed for Catechise: though she was constrained hereby to leave her mornings rest very early; and for haste cover with her Scarfe the defects of those Dresses, which detained others of her Rank, from that, which she more prized, than all worldly gayeties.

But these were her more obscure times before she was so fully known to those, who are yet living, witnesses of her pious regard to heavenly practices. From whose credible reports, and my own knowledge in the (O too short) time of our acquaintance (which was not full two years) take these ensuing few Observations.

It was the thirtieth year of her Age, before she gave way to any motion of Marriage (though she had many from very considerable persons) but at that time it pleased God, who ordereth all the concernments of his dear Children for their assured good, to present her with such a motion, as could not but be acceptable to her, *viz.* Sir *Thomas Wharton*,

Knight of the *Bath*, and only Brother to the Kight Honourable *Phillip* Lord *Wharton* of *Wharton*: who being well acquainted with that Family (to which his was nearly allied) took ſo much notice of her Vertues, and gracious converſation (the great attractive of his affections to her) that gave him occaſion to move her in order to Marriage. Which motion (moſt happy to them both) ſhe upon ſerious conſideration did embrace; yet with this proviſion (ſuch due regard ſhe had to filial duty) that her Fathers, and her Uncle Sir *Thomas Pelham*'s conſent (whom ſhe ever honoured as a Father, and he ever tenderly loved her as a Child) ſhould firſt be obtained. Sir *Thomas* was at hand, and therefore the firſt addreſs was made to him, who readily and chearfully gave his approbation. Her Father was then at *Oxford* with the King, and his whole Eſtate under ſequeſtration; nor had ſhe any further expectation from him of any augmentation of that Portion, which was long before in her own hands, and diſpoſe; yet would ſhe not Marry, till his aſſured conſent was gained, to her full ſatisfaction; which himſelf did ſignifie to her by divers Letters (which I have ſeen) written from *Oxford*: wherein he declared, that he was aſſured, that Sir *Thomas* would prove both honeſt and kind; and farther aſſured her, that his bleſſing ſhould accompany them in their Marriage, *&c.*

And now was the time, when that light of Divine Grace, long ſince kindled, muſt become more conſpicuous, ſhining more and more unto that perfect day. Now that precious ſeed, which had taken ſuch firm root in her heart, and had already made a hopeful progreſs in the blade, ſhall produce the Ear, and after that the full Corn in the Ear, and yield the great Husband-man an acceptable Harveſt.

Prov. 4. 18.

Mark 4. 28.

To mention the particular paſſages of her well ſpent Life, would rather be to write an Hiſtory, than (what is only intended) a ſhort Narrative. I can therefore here give only a general account of ſome few paſſages, which yet may ſufficiently evidence the ſincerity of her Faith, working by Love, which is the whole of Chriſtianity.

What is intended may be referred to theſe two Heads; 1. Her Qualification. 2. Her Converſation.

I. For the former of theſe; She was a careful obſerver of the Apoſtles earneſt Exhortation; adding to her *Faith Vertue, and to Vertue, Knowledge*, &c.

2 Pet. 1. 5.

The odious aſperſion of Solifidianiſm could not be faſtened on her; though in the point of Juſtification, ſhe depended only and wholly upon the righteouſneſs of Chriſt imputed to the Believer, and received by Faith: in this caſe not at all looking at her own inherent righteouſneſs. Her Faith was a lively and active Faith, manifeſting its vigour and genuine nature by its proper fruits. It provoked thoſe Vertues, wherewith ſhe was plentifully furniſhed, to exert their force and ſtrength (whence they are ſo called) in the production of every good work as ſhe had opportunity.

Virtus, à viribus, quaſi viri vis. *Varro. de Ling. Lat. lib.* 4.

And

And becauſe ſhe was perſwaded it was as neceſſary to do well, as to do good; which cannot be without ſome good competency of knowledge to direct each vertuous action: Therefore ſhe gave all diligence, to add to her Vertue Knowledge; not only ſpeculative, whereby ſhe knew what ſhe ought to do; but practical, in doing what ſhe knew: which produced the advantage of a further degree, *viz.* experimental knowledge; by which means ſhe reaped the ſweeteſt comfort, which ariſeth from the conſcience of well-doing. Her knowledg was ſavoury, and her judgement ſound in the things that concern ſalvation. She was never tainted with Novel opinions, and fancies; but well acquainted with, and tenacious of the form of ſound words contained in the holy Scriptures; and as they are taught in the Church of *England*, whereof ſhe was a true and dutiful Child. So well was ſhe grounded in the Principles and main points of Religion, that ſhe was out of the reach of the ſubtileſt Papiſts ſeduction; as ſhe ſometimes was not free from their attempts, but ever from their Impreſſions.

Moreover, knowing that whilſt we are in this Tabernacle, we bear in our boſoms a rebel to the law of our mind; the Fleſh luſting againſt the Spirit; that ſhe might ſubdue and mortifie that enemy, ſhe gave all diligence to add to her knowledge, temperance, that promptuary of Vertue, moſt remarkable. ἡ ἀγεστῆς ταμιεῖον. *Mænand.*

1. In her eminent and exemplary Modeſty, and Chaſtity. She never came within the reach of the moſt curious ſuſpicion of Immodeſty, Virgin or Wife: being ever careful to abſtain from all appearance of evil by any wanton word or geſture.

2. In her moderate uſe of thoſe *ſubſidia*, which our heavenly Father knows are needful for us, and therefore is pleaſed to allow us for the comfort of our Life.

1. In her Apparel. She reſtrained her ſelf from the uſe of thoſe Faſhions, which though in themſelves they are unſeemly (to ſay no worſe) yet are too frequent and common in uſe amongſt ſuch as were her equals: whereby the practice is become incorrigible, and the contrary diſdained by the exorbitant. She never uſed to bare her Breaſts and Shoulders, or Paint, or Spot her Face, *&c.* or any ſuch Dreſs, as were ever exploded by all ſober Chriſtians, and vehemently reproved by the Primitive Fathers, as enticements, and provocations of Luſt, ornaments of light perſons, and inventions of the Devil, *&c.* But this chaſt Soul abhorred to be ſo disfigured. Her ornaments were not broidered or platted Hair, Gold, or Pearls, or coſtly array (though ſhe wanted none of thoſe things, if ſhe had fancied them) but the hidden man of the Heart. Her beſt Dreſs was that ſhamefac'dneſs and Sobriety commanded by St. *Paul*, (1 *Tim.* 2. 9.) and the incorruptible (τὸ ἄφθαρτον) of a meek and quiet ſpirit, which St. *Peter* tells us, takes ſuch worth in the ſight of God. This is the Dreſs which *Tertullian* commends to Chriſtian Women: Peccandi fomenta, Lupanarium inſignia, ornamenta Meretricum, *&c. Cypr. de hab. Virg. Tertul. de hab. Mul.* & de cult. Fœminarum. Vide etiam, *Aug. Epiſt.* 73. & de Doctr. Chriſt. l. 4. c. 21. *Ambr.* l. 1. de *Virg. Hier. Epiſt.* 10. 1 Pet. 3. 3, 4.

men: * *Cloath your ſelves* (ſaith he) *with the Silk of Honeſty, with the Sattin of Sanctity, with the Purple of Modeſty: in ſuch Paints God will be your Lover.* In ſuch attire would ſhe appear before God, as ſhe knew was beſt pleaſing to him.

* Veſtite vos ſerico probitatis, byſſino ſanctitatis, purpurâ pudicitiæ. Taliter pigmentatæ Deum habebitis Amatorem. *Tert.* de cultu fœmin. in fine.

2. Nor was her Temperance leſs remarkable in reference to her Diet: being nothing ſtudious, or deſirous of dainty or coſtly Fare. Her ordinary food was good and wholeſome; but plain, and ſuch as is moſt accommodate for the ends for which God hath ordained it: *viz.* preſervation of Health, and increaſe of ſtrength: not to pleaſe a dainty Palate, or gratifie an exorbitant Appetite, and excite Luſt. But the ordering of Family proviſions by her appointment, was plentiful, as to ordinary Houſe-keeping; generous and free in her entertainments, to the great contentment of her Friends and equals: whoſe Viſits were exceeding frequent and grateful.

Neither was ſhe wanting to add fortitude to her other Vertues; reſolutely perſiſting in well-doing, being ſtrengthened with power by the Spirit in the inward man, to reſiſt the temptation, and overcome the difficulties, which are ever ready to obſtruct all godly endeavours. She was indeed אשת חיל, a Woman of valour, never weary of well-doing, nor faint in her mind; but held on in her way, growing yet ſtronger and ſtronger, ſhe held faſt her Profeſſion, and was faithful unto the End, that ſhe might obtain the promiſed Crown.

Eph. 3. 16.

Prov. 31. 10. Lxx. γυνὴ ἀρετῆς. v. L. Mulier fortis.

But the Crown of all her Vertues was her Sincerity. They were not in ſhew only, but in reality and truth: ſhe was what ſhe ſeemed; her Gold needed no Gilt. She was (as is ſaid of the Kings Daughter, *Pſal.* 45. 13.) glorious within, as well as without. Her hidden man was richly furniſhed; though not ſo much expoſed to the eye of man, as of him who ſeeth in ſecret, and ſearcheth the heart and reins. Nevertheleſs, though it be moſt difficult to determine of any mans ſincerity, which is only known to him, that is the diſcerner of the thoughts and intentions of the heart; yet where there are ſuch clear appearances, and ſatisfactory evidences; he muſt be leſs than a Chriſtian, that hath not ſo much Charity, as to conclude that ſuch a one as ſhe, muſt needs be ſincere: who did ſo uniformly practiſe godlineſs to the laſt period of her Life; never varying, or abating in her godly care and watchfulneſs, but alwaies proceeding in a conſtant tenor of an holy converſation, according to that invariable rule, *Gal.* 6. 16. Her univerſal cloſing with all good, and deteſtation of all ſin, abſtaining from the very appearance of evil; hating ſin both in her ſelf and others: her fervent zeal for Gods glory; her cordial Love, and vehement affection to, and conſtant uſe of all his holy Ordinances: her ready ſubmiſſion to his Will in all things; her fear to offend him in any thing; her grief frequently expreſſed, that ſhe was not more holy; her earneſt deſire of and longing for farther aſſurance of divine favour; her exemplary Humility, ever having low thoughts of her ſelf, and of any thing ſhe did, alwaies acknowledging her great

Gal. 6. 7. Heb. 12. 3. Job 17. 9. Heb. 10. 23. Rev. 2. 10.

defects

defects in each Duty, and her unworthiness of the least mercy; esteeming her self the greatest of sinners, and the least of all Saints (as St. *Paul*) nothing esteeming any thing she was or did, no not her greatest attainments in Grace and Holiness (as to any dependence upon them) much less her outward priviledges of Nobility, and worldly greatness, that she might gain Christ. 1 Tim. 1. 15; Ephes. 3. 8. Phil. 3. 8. Opibus & nobilitate contempta, facta est in humilitate nobilior, *Hier. Ep.* 16.

II. As for her Conversation it was suitable to her Qualifications; ever studying to walk according to the rule of holiness. Her great care was to prepare her heart to seek the Lord: that she might in all things order her conversation aright, both towards God and man. Psalm 50. 23.

1. In respect of God, what is said in Scripture of *Enoch*, *Noah*, and other holy persons, that they walked with God, was also verified in her.

How she did deport her self in secret duties, was known only to God, and her own Soul: according to her Saviours admonition. Yet if we may measure her more retired Devotions, by what was evident in Church and Family Duties, nothing could be more affectionate. Her secret Prayers, as also her Meditations, and heavenly raptures were more immediate exchanges between her pious Soul, and him whom her Soul loved. Some part whereof could not yet be so concealed, but that such as were near her, could observe her constant retirements, and by her Discourses take notice (at least in general) how her time was employed in her Closet. For such is the nature of true Love, that it cannot contain, but must at sometimes break forth in the praises of its beloved, and express its joys and heavenly content in him whom it so much admires; as is evident by the Discourse of the Church in the *Canticles*. Those ravishing joys cannot be concealed: the Daughter of *Jerusalem* must be acquainted with the excellencies of her beloved, and how exceedingly she is affected with, and to him. Mat. 6. 6. *Vid.* Cant. 2. 16 5. 10, &c. 6. 3. 7. 10.

Thus much, and much more was known to her dear and indulgent Husband (who himself was not only an incourager, but also an excellent example and Pattern of private Devotions) as followeth:

1. Her diligent and careful Reading of the holy Scriptures, which being a considerable part of her retirements, brought her to a familiar acquaintance with the revealed Will of God. She tasked her self with Reading a daily portion; which was studiously performed. And what good use she made thereof, may be gathered from her Observations which were found among her Papers written with her own hand, which I have seen and perused: wherein no less than three hundred remarkable passages were transcribed *verbatim*, to be the subject of her private Meditations, and that she might more firmly imprint them in her memory, according to that injunction of *Solomon*: write them upon the Table of thy heart. Thus the Lord commanded the *Israelites* that they should write certain Sections of the Law, which they should wear upon their hands, and as Frontlets before their eyes: that the Law might be had in perpetual remembrance. These were in time superstitiously, and hypocritically abused, Prov. 3. 3. These were called *Totaphoth*, or *Phylacteries*, and by the Rabbins *Tephilin*. Of which read *Buxtorf. Synagog. Judaic.* cap. 4. *Ainsw.* & *Synopf. Critic.* in Exod. 13.

abuſed, as appears, *Mat.*23.5. But ſhe was far from oſtentation, nor was this pious care of hers known till after her death. Amongſt others, theſe Scriptures ſhe moſt eſpecially propoſed to her Reading and Meditation, at ſuch times as ſhe ſet apart for private humiliation, *Dan.*9. *Iſa.* 61. *Ezr.*9. *Neh.* 9. *Joel* 2. *Jam.*4.9,10. *Mat.*6.18. *Iſa.*58.1 *Job.* 1.9. *Neh.* 1. ad 10. I have tranſcribed them as they were found in her Papers.

And as ſhe was thus diligent in reading the holy Scripture: ſo did ſhe alſo take great pains and delight in reading of ſuch Books as were written by thoſe worthy perſons, who were of greateſt eſteem among the moſt ſerious and religious Readers. For as her great deſign in reading was to underſtand the good, and acceptable, and perfect Will of God; ſo ſhe rationally conceived, that none could more likely acquaint her with the mind of God, than thoſe who were deſigned to this Office, and who converſed moſt with him in their pious, exemplary, and conſtant practice: remembring that the ſecret of the Lord is with them that fear him, and he will ſhew them his Covenant. Amongſt theſe, ſhe chiefly read Mr. *Daniel Dyke*, of the deceitfulneſs of the Heart (a Book ſhe highly prized, and oft times read over) Mr. *Arth. Hilderſham*'s works alſo, and Dr. *Preſton*'s, Dr. *Sibs*, Mr. *Dod*, Mr. *Rogers*'s ſeven Treatiſes, and the Epitome, called The Practice of Chriſtianity; Mr. *John Downham*'s Chriſtian Warfare, though very voluminous, yet could not the bigneſs of any good Book prevent, but rather excite her diligence.

Rom. 12. 2.

Pſalm 25. 14. Prov. 3. 32.

These Authors were commended to her by B. *uſher*, and others who were fully for the Church of *England*.

Near her end ſhe was Reading Mr. *Calvin*'s Inſtitutions (tranſlated into *Engliſh*) the ſecond time, having not many weeks before Read it quite through.

Many other ſuch good and practical Authours ſhe had careſully Read with great profit, turning their words into Works. For ſhe was ever careful, not only to take in more light by ſuch good mens pains, but chiefly to feel her heart warmed by their kindly heats. She uſed her Reading in ſtead of a Looking-Glaſs, whereby to diſcover and reform, whatſoever was amiſs in her practice; and alſo how to adorn her converſation with regular obedience: ſo that her Reading did not only enrich her mind with knowledge, but beautifie her life with vertuous practice; knowing that God hath given us his Word and Law, not only to be known, but to be actually obeyed. For what doth it profit, to learn what we ſhould do, if we do not what we have learned? When ſhe would recreate her mind with any pleaſant Diſcourſe; beſides her Reading of ſerious Hiſtory, ſhe took great delight in Reading Mr. *Herbert*'s Verſes, moſt of which ſhe could repeat without Book. Theſe were her recreation inſtead of Playbooks, and Romances.

2. Beſides her diligent and unwearied Reading (which was not only part of her Cloſet work, but uſually her afternoons employment, when not hindred by company, or not exerciſed in needle-work, for ſhe was never idle) ſhe conſtantly obſerved her deſigned and ſtated times for ſecret Prayer. In which if ſhe were at any time hindred by entertainment of friends,

friends, &c. yet would she redeem time even from her sleep, rather than shorten her accustomed Devotions.

And here though no other account can be expected, than of every pious Soul, whose care is not to be seen or heard in those retirements by any but their heavenly Father: yet by providence something was found among her Papers, written with her own hand upon a special occasion, which may afford some discovery of her godly and devout frame of Spirit, even in that heavenly and secret Duty. Mat. 6. 6. 2 Sam. 7. 18. Dan. 6. 10.

The occasion was this: That Reverend and holy man of God Mr. *John Hudson* (now the Right Reverend Bishop of *Elphin* in *Ireland*) Preaching upon that Text, 1 *Sam.* 1. 27. *For this Child I prayed*, &c. amongst other savoury passages observed; That Mercies and Blessings obtained by Prayer will be sweet, and that we should especially record special mercies, which practice would both help our memory (we being very apt to forget mercies, *Psal.* 106. 7.) and also strengthen our Faith, *Psal.* 85. 1, 2, 3, &c. vers. 8, 9. *I will hear what God the Lord will speak*, &c. *Surely his Salvation is nigh them that fear him.* Her gracious Soul made such good use of that Sermon, that she from that time resolved to keep a Record of such special mercies, as it should please the Lord to vouchsafe her; more especially such, as were given in upon Prayer. And in those Papers wherein they were found Recorded, she thus bespeaks the Lord in her Prayers.

O my God, I desire now to come before thee, humbled in my Soul for my own baseness and filthiness from Head to Foot: Every member of my Body being ready and inclined to every sin; every faculty of my Soul being polluted and defiled with that foul and ugly sin, wherein I was conceived and born. And to aggravate this; having received, and still possessing more mercies, and gracious dispensations from thee, than (I think) ever any creature had. But it is thy free-grace, who canst as well give me a thankful heart, as a receiving hand: which I beg for his sake, upon whose account only I come before thee, and have this confidence to approach unto thee. And here, O Lord, through thine assistance I desire to recount, as I am able, some of those innumerable mercies, that I daily receive.

Then after an enumeration of many general mercies, she thus proceeds.

Good God, give me the Grace likewise, that all this thy goodness may not be in vain upon my poor Soul.——— I bless thy Name for the gracious presence of thy blessed Spirit, at all times, when I set my self before thee in earnest to seek thy face and favour in private; and in especial at a Fast I kept, and Sacrament I received, when I was left all alone at Wobourn, *when I received much comfort*, &c.

Then again reckoning up many particular mercies received at the Lords hand upon her Prayers to him, for her Husband and Son: amongst which she forgets not affectionatly to mention the good means of Grace and Salvation, they had lived under, and the contented, peaceable, plentiful, chearful condition they had enjoyed ever since they came together. *But these* (saith she) *are but Ones of thousands, that I have and do enjoy. O give*

me to live in ſome meaſure anſwerable to this goodneſs of thine, &c.

After this manner hath ſhe Recorded the many ſpecial mercies, deliverances, bleſſings, which ſhe, her Husband, Son, and Family had received; noteing the day and month of the year. And the whole contexture is in the ſame tenour of Prayer and Praiſes; ever deſiring of the Lord, that he would give her to live the life of Faith, and Thankſgiving, which was her frequent expreſſion. But the particular mercies conferred upon her ſelf and her Relations, were not the only Subject of her thankful praiſes. So great was her affection to the Church of God, and to her dear native Country, that publick bleſſings were alſo found Recorded in her ſecret Devotions. Thus when it pleaſed God to heal the breaches of this diſtracted Nation, by the happy Reſtauration of his Royal Majeſty: ſhe thus expreſſeth her deep ſenſe of that wonderful change. *But now, O God, I am confounded, and know not what to ſay, nor which way to begin to bleſs and praiſe thy great Name for thy infinite preſervations of, deliverances to, and bleſſed reſtauration of our dear King, and his Family from their ſad baniſhed, and diſtracted condition, which they have long lain under, to their own Inheritance. And all this is beyond what we could have asked or thought; to be without blood, or obligation to ſtrangers, or any thing but thy own hand, which is for ever to be magnified, and adored for this great Work; for which I beſeech thee to give me, and all thine, to live the life of Faith and Thankſgiving; to lay our ſelves in the duſt, and to be low in our own eyes, that thou alone maiſt be exalted for theſe great and wonderful things, that thou haſt done in our daies, for preſerving them in the true Religion, in the midſt of diverſe temptations, and keeping them from diverſe dangers of Soul and Body: for all which let our Souls bleſs thy great Name.*

This may ſuffice to give ſome aim, whereby to meaſure her private Devotions, which could not otherwiſe be diſcovered, but by her own Papers, occaſioned as is before declared. But by this it may appear, how ſerious ſhe was in her Meditation of Gods loving-kindneſs to her, and her Relations in every concernment: with which ſhe was ſo exceedingly affected, that ſhe could not forbear to ſpeak of it in her private diſcourſes with her friends. In the ſhort time of our acquaintance, how frequently have I heard her, with tears of joy expreſs her deep apprehenſions of Gods gracious Providence in their outward proſperity beyond her hopes; admiring his bleſſings, according to his holy promiſe, heaped upon them, ſhe knew not how; owning his hand, and diſowning all their own care and endeavour, as of no ſignification in reference to the greatneſs of (even outward) mercies received.

This wrought her Soul to the higheſt content with that Eſtate which it pleaſed God to place her in: which had it been much meaner, would yet no doubt, have been acceptable to her thankful heart, which ever took its meaſure from the conſideration of Gods bountiful providence, in adminiſtring bleſſings ſutable to her condition; and not from any ambitious emulation of others grandeur.

Such

Such as is said was her more private converse with God. What was more obvious to the eyes of men, was very exemplary; whether we consider her deportment in the publick Congregation, or in her Family duties.

In the publick Prayers in the Church (as also in the Family) her Posture, outward gesture, and voice was ever most decent, humble, and reverent with all evidences of a broken, contrite, serious, and fervent spirit; expressing greatest affection, with such diligent and undistracted attention, without the least shew of Ostentation, that whosoever observed her deportment, could not but conclude, that her Prayers (like *Hannah*'s) were more the work of the heart, than of the lips; or as it is said of *Moses*, that he cried to the Lord, even whilst he kept silence, *Exod.* 14. 15.

1 Sam 1.12,13. Sancti sine voce clamant ad Deum. —— Inspirante Spiritu sancto apud Deum per silentium Sanctorum clamor auditur. *Aug. S.* 190. *de temp.*

And that she might not lose the opportunity of enjoying any part of Divine Service, she ever came to the Church before the beginning of Prayers, at the usual hour.

Nor had she less regard to the Preaching of the Word. She would not miss one Sermon, whilst she was able to go abroad. And she constantly writ every Sermon, which every morning she perused in the following Week: that she might both better digest in Meditation, what she had heard; and that her memory might better guide her in the contexture with the next Discourse upon the same Subject.

This Ordinance she ever highly prized, esteeming it one of the greatest blessings it pleased the divine bounty to vouchsafe her. She was one of them, that trembled at his Word, which ever had an awe upon her spirit. Having her senses exercised by reason of use (or habit obtained by customary diligence) to discern between good and evil, so that she was able to try the spirits, whether they were of God, and to prove all things, that she might hold fast that which is good; when she was satisfied concerning the soundness of the Doctrine, and Orthodoxy of the Preacher, she would receive that which was so Preached, not as the word of man, but as it is indeed the Word of God, which had therefore an effectual operation on her believing heart: which (like *Lydia*'s) was ever open to attend with all reverence to the things which were spoken. She considered that she was at that place and time, especially present before God, to hear what his Embassadour had in commission to say to her; what she was about; and to what end she came thither, *viz.* to learn, not to carp at or despise what she heard. She was so judicious, as to discern the Preachers weakness (if he were such) but yet had so much reverence to the Ordinance of God, and charity to the Minister, as to pity, not despise his weakness. Her humble heart, like the low Valley, entertained those refreshing Streams, which were sent forth from the Fountain of Life; that could find no place of abode in a proud and censorious heart.

Isa. 66.2. Heb. 5. 14. διὰ τὴν ἕξιν. 1 Joh. 1. 1. 1 Thes. 5. 21. 1 Thes. 2. 13. ἐνεργεῖται. Acts 16, 14. Confluit enim aqua ad humiliorem convallis; denatat de tumoribus collis. *Aug. Ser.* 27. *de verb. Domini.*

Such was her pious regard to the Preaching of the Word. Nor had she less respect to both those holy Sacraments, which our Saviour ordained in his Church, in their respective use. Therefore when any Infant was to be Baptized, she would ever attend with all reverence to the whole Office;

rejoycing to behold a new Member admitted with such solemnity into the Church; fervently and affectionately joyning with the Congregation in Prayers to God for it.

As for the Sacrament of the Lords Supper, she so greatly hungred after that spiritual food, that she would not lose the opportunity of one Sacrament, when (as at the feast of Easter) it was more frequently administred. What care she took that she might be a fit guest at that heavenly Feast, may appear by that passage, which was before observed out of her Papers: humbling her self in a private solemn Fast, the week before the Sacrament, that she might by self-examination become more sensible of her failings and wants; whereby she might be prepared with more eager appetite, and desire to partake of those comforts, which are there represented, ratified, and exhibited to every true Believer. And it appears by her own careful observation, that the fruit was answerable; in these words, *Wherein* (saith she) *I received much comfort.*

I have never observed in any Communicant greater evidence of humility, reverence, and devotion than in her reception of the holy Elements; which together with her eager desire, careful preparation, and diligent attendance upon that divine Ordinance, was a sure argument of that great comfort which she received in the use of it.

The last Sacrament which she ever received, was upon *June* 9. 1672. being the occasion of her coming abroad, after a long weakness, which had confined her to her house, and was indeed the last time of her being abroad. She had a longing desire to receive it in the publick Congregation (having once before received it in private, by reason of her great weakness) which was (as God was pleased to order it) to the great prejudice of her health. That morning, more than her strength could bear, she rose two hours earlier than of a long time before she had done: the day was very rugged, and the air unmild; so that in all probability her coming abroad was a great cause of increasing her distemper. But with desire she desired to eat with us this Passover before her approaching Death. Being therefore conducted by her tender Husband to the Church, after Sermon she received the Sacrament with more than ordinary Devotion: which was indeed to her a blessed *viaticum* before her departure hence, into her heavenly Mansion (which was but the tenth day after) where she now enjoys him immediately (without the use of Ordinances) whom her Soul loved.

Luke 22. 15.

Βοήθεια.

Besides this conscientious attendance on, and careful improvement of the Ordinances, and publick means of Salvation; her earnest desire of holiness, and increase of Grace was evident by the great pleasure she took in godly discourse and conference; wherein that part which she usually bore was proposal of such Queries, in which she desired further satisfaction, with some affectionate expressions arguing self-application, and that seldom (if ever) without contrite tears. Her humble and broken spirit, would ever judge her self unworthy of offered comfort; yet would earnestly listen to

it,

it, desiring with *David*, to hear the voice of joy and gladness, admiring it, and not willfully rejecting what she was urged to receive; entertaining each argument with joyful tears, which might give her any assurance, or hope of divine favour through Christ, on whose alone merits she wholly relied, trampling under-foot all conceit of any worth of her own Righteousness. Psal. 51. 8.

And when there was any occasion to speak to her by way of advice, exhortation, or admonition; with what complacency would she receive it? What ever was said on such occasion to her (with any evidence from the Word, that it was the Will of God and a declared duty) was ever readily admitted without the least reluctancy or hesitancy. For the true fear of God, and his love shed abroad in her heart constrained her obedience. Yea, so careful was she, that she might not in any thing offend; that she would make request (where she was confident of Faithfulness) to be reproved; of which I had this experiment. Upon our first acquaintance, when I was but newly settled in the Rectory, having a fit opportunity, none being present, she thus bespoke me: *Sir*, (said she) *God hath sent you hither to take care of our Souls; therefore I intreat you, that you would not spare, faithfully to reprove whatever you shall see amiss in me.* For she esteemed faithful reproof to be a requisite and necessary duty both of a Minister, and of a Friend. Accordingly having such encouragement, I resolved upon that ground, to deal freely with her, as I should have occasion. But I ever observed such an uniform regard of duty, and care of her deportment at all times, and towards all persons; that during the residue of her Life, nothing offered it self, which any ordinary discretion could think worthy of a reproof: so careful she was to practise the Apostles prescript, *Phil.* 2. 15. *That ye may be blameless, and harmless*, &c. Herein she imitated that gracious Queen *Anne Bullen*, who was her great Grandfathers Aunt. *Vid.* Book of Martyrs, *Vol.* 2. *p.* 371.

Such was her Conversation towards God: Therefore,

2. She could not miss to order her Conversation aright towards all sorts of men: which indeed was most lovely and exemplary, her light shining forth, to the glory of her heavenly Father, and the great refreshment of such pious Souls as had the happiness to know her. For,

1. She was of a lovely and amiable comportment towards all with whom she did converse; being altogether unaccustomed to any morosity, or disdain, even towards inferiours, though of lowest rank. In her entertainments she was alwaies chearful (which was indeed her constant temper) and even her mirths were not only innocent, but also grateful.

And as her good nature inclined her to love all mankind; Grace directed her more especially to affect those that were (in her judgement) beloved of God. She had learned *David*'s lesson, to honour them that fear the Lord; and also followed his example, in placing all her delight in the Saints that are in the Earth, whom she esteemed of all men the most excellent. These were ever dear to her, though differing in judgement from her in such things wherein we ought to bear with one another. For she loved Religion, not Division. When she admitted any into the number of her nearer Friends; as she was exactly judicious to guide her Psalm 15. Religio, à ligando.

choice (wherein she was seldom, if ever, mistaken) so she was faithful, and constant, to continue her affection without change, or suspicion of change; imitating therein her Saviour, in loving them unto the End.

Joh. 13. 1.

2. Nor was she only curteous, but also innocent, and harmless in all her deportment: being of a meek, quiet, peaceable spirit, she became an absolute Mistriss of her Passions. I cannot remember, that I ever saw her discomposed by any prevalent passion. Her constant frame was interwoven with chearfulness, and seriousness: usually chearful and pleasant in humane concerns, serious in Divine. But never (that upon enquiry I could hear of) either transported with anger, clouded with sullenness, swallowed up with overmuch sorrow, or exorbitant in her joys: though she hath not wanted occasions enough, no doubt (since none can be free) to excite and provoke passion. None could better know how to bear and digest an injury; nor could any be more fearful to do one. None more loth to take offence, and none more careful of giving any. Though she could see as soon as another, any undecent, and provocative misdemeanor of an inferiour: yet she knew how to connive, without any malice towards the offendor: for that Monster had no place in her calm heart. If at any time she found her self mistaken in faulting another (though a Servant) she would be really sorry for it: and I have heard her say, that in such case, she would not grudge to ask them forgiveness.

3. Her Charity and Bounty in giving, was beyond her Estate, which yet was plentiful to her own content, and in which she found no want, but to satisfie her eager desire to communicate, and do more good. Though a less Estate, than she had, would have pleased her thankful and humble heart; yet the greatest would have been little enough to have supplied her Beneficence; being so devoted to practise that Apostolical injunction, *viz.* to be careful to maintain good Works for necessary uses, that she might not be unfruitful. Having been planted in the House of the Lord, by that River of the Sanctuary, whose Streams make glad the City of God, she flourished in his Courts, bringing forth her fruit in its due season, yea, even in old Age still flourishing.

Tit. 3. 4. Psa. 92. 13. &c. 1. 3. 46. 2. Ezek. 27. Rev. 22.

Verily her Charity was most exemplary, whether we consider its measure, manner, principle, or End.

Her end in giving was not for Ostentation or vain glory, that men might see and applaud her Charity. For so much as was possible, she so concealed it from others knowledge, that none but such instruments as she must necessarily make use of to convey her Alms, and the parties relieved might be conscious of it. Her only design was to glorifie God in doing good to his poor Creatures, and to his living Temples, which our blessed Saviour takes as kindly as if done to himself.

Mat. 25. 40. In this also she imitated (according to her ability) her noble Ancestor Queen *Anna Bullen*, Book of Mart. *ubi supra.*

The measure of her Alms was liberal and bountiful. Her gifts were distributed with a full hand, as her store could furnish her with supplies. For from the time of her Marriage, her most kind and indulgent Husband allowed her (upon her request for this purpose) a considerable monthly portion,

portion, which was freely committed to her disposé: of which she was so sparing from other uses, that she would rather abridge her self in some things that her condition might require, than she would pinch her Almes, which was ever proportionable to the case she had under consideration.

The way and manner she observed in her beneficence, was ever directed by Prudence. For seeing such largess must necessarily disable her from the frequency which she desired (that practice being indeed a great part of her joys) therefore she would ever make prudent choice, not only of the way whereby, but also of the Party whom she should relieve.

As for the Party to whom she would extend her Bounty; that she might not cast away her Money, either through indiscretion or vain glory, she was ever careful to discharge this as a Duty, in obedience unto Gods command: not heedlesly giving, but where she was perswaded that she ought to do it: observing that advice, *Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.* She would therefore give only there, where she thought it was a due required by God; either by way of recompence for their pains, who laboured and watched for her soul, (*Heb.* 12. 13.) as she was directed by Gods Word, 1 *Thes.* 5. 12, 13. 1 *Cor.* 9. 11. *Gal.* 6. 6. (For she had learned with holy *David*, to prefer the Law of Gods mouth before worldly Riches) or by way of compassion, where there was real, and not pretended necessity. She was perswaded, that God required her to help, when he was pleased to present her with such an object of Charity. But then did she judge, she had got the fittest object, when this necessity was accompanied with sincere Piety, according to the Apostles prescript, *Gal.* 6. 10. *As we have opportunity let us do good to all men, especially to them who are of the houshold of Faith.* There she accounted her Charity most due.

Prov. 3. 27. *Heb.* מבעליו a Dominis ejus, Dominum illum efficit necessitate & te Dispensatorem Deus. *Jun. in loc.* Psal. 119. 72.

Omnibus nos debitores fecit communis humanitas; sed fidelibus vinculum arctius spiritualis cognationis, quam Dominus inter nos sacravit. *Calv.* in Gal. 6. 10.

But she was not only careful to make right choice of the Party whom she ought to relieve, but also of that way and means, whereby she might do them most good, and her Charity make for the greatest advantage. The Hungry she would Feed, and procure Cloaths for the Naked, and comfort the Sick with such things as she had. That of *Job* 29. 13. might fitly be applied to her: *The blessing of those that were ready to perish, came upon her, and she caused the Widdows heart to sing for joy.* She was the poor Orphans Mother, taking some of them into her own Family, others were kept to School, others were placed forth as Apprentices with her Money. For some poor Families she would purchase Cows, that the Children might have Milk; or what other waies she could devise, whereby to help poor and decayed people. Thus she with-held not the poor from their desire, nor would she cause the eyes of the Widdow to fail. Nor was this her practice for a fit, or seldom, but constant, and continued till her dying day, she was not weary of well-doing, nor did she fail to the last; leaving order even at her End for further distribution of the remainder, yet undisposed of. No doubt, but she now enjoyeth a plentiful Crop of that blessed Seed; and her Works follow her.

Ita singulis suam pecuniam dividebat, ut singulis necessarium erat, *Hieron. Ep.* 27. Job 31. 16.

Such

Such was her converſe with others, who were not her Family Relations. What her deportment was towards them, I ſhall ſpeak the leſs, becauſe I cannot ſay enough. She that thus walked with God, and whoſe Converſation towards all others, was ſuch as is before declared, muſt needs be moſt benigne and reſpective to all her Relations. To mention her goodneſs towards each of them particularly, would but too much grate upon their grieved ſpirits, and renew their yet freſh ſorrows for ſo great a loſs.

This I may preſume to ſay, that no Husband could loſe a more loving, reſpective, obedient, and in each regard a better Wife, and Friend: No Child a more tender, loving, careful Mother: No Servant a more loving, meek, provident, indulgent Lady, that could more deſire and endeavour their good. And this not only in reference to their body and outward man; but with more eſpecial reſpect to their Souls, and ſpiritual ſtate. It was ever her great deſire and careful endeavour, that all who were near her, ſhould ſerve God with her, and that ſhe might ever find them in the fear of God. Nor could any thing more grieve her, than at any time to ſee any of them offend or ſin againſt God.

As to her carriage in all things towards her Husband, and his reciprocally toward her. I have never obſerved in any married pair a greater mutual complacency, than betwixt them two. They lived together as if they had but one Heart, and one Will in all things: that which was pleaſing to either, was ever moſt eligible to the other. Yea, who ever obſerved any difference of opinion in them, or the leaſt diſcontent, or ever heard any conteſt between them; whoſe only ſtrife was, whether of them ſhould more pleaſe and gratifie the other?

But inſtead of larger reports of her gracious and loving reſpects to her neareſt Relations, theſe few notes following may ſuffice to declare her affection to them, and care for them: which I have tranſcribed out of her own Papers, prepared five years ago (ſhe having long laboured under an Hectick diſtemper) and which ſhe delivered with her own hands, one to her Husband, and the other to her only Son, the day before her Death.

Some part of the Paper to her Husband being dated *Feb.* 20. 1667. is as followeth,

My dear Heart Sir Thomas Wharton,

OUR good and gracious God will be thy great ſupport and comfort in all conditions, and will make up all Relations, without whom none could have given any contentment. We have by his mercies lived more happy daies, than almoſt any: but changes muſt come to us, as well as to all others. Therefore let us be thankful for all our good we have enjoyed; and be willing and ready to give up what is deareſt to us, when he calls, who will do nothing to hurt us, being our moſt loving Father in Chriſt, who has bought us with his precious blood. Thus I believe, Lord help my unbelief, and give me

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to live the life of Faith and Thanksgiving, and prepare me for his Will, whether Life or Death. I am very infirm, but heart whole, &c.

Then making mention of her only Son,

Of whom (saith she) *I need not desire your taking care, for he is yours as much as mine, and I know you love him, &c. I would fain have him much in your company, or under your eye. Though I know, his Youth and your Gravity will not altogether suite; yet I hope you will allow him grains, and he yield you all obedience of Love, as well as Fear. I shall need to say nothing of his Marriage: for I think we both agree, in desiring he may meet in the first place with Piety, Vertue, and a good Extraction. And if any Wealth or Beauty attend upon these, let it come: they are not ill Servants, though unfit to be uppermost in our desires or esteem. If God give his blessing, a little will be enough; if not, enough will be too little to satisfie the covetous desire: from which good God deliver him. I had rather his Education might instruct him to use that little he will have, well; than to covet more, to spend ill.*

The Paper to her Son followeth *verbatim.*

My dear Philip,

I Pray God bless you; and he who has raised you from many illnesses and weaknesses, raise your heart and life to some degree answerable to these great mercies, and all other which I am not able to reckon up. I am at this time, I praise God, well, and have no illness on me; but grow Old, and infirm often: which makes me desire to leave something in charge with you, which you may read, and remember your old Mother by.

In the first place, Love and fear God; and press and strive every day to increase more and more in the love and service of him, in whom you live, move, and have your being. There is no Wisdom or Policy like it. And the more you converse with Gods Word, and his People, the more you will find it, and the better you will like it: For in his Service is perfect freedom. Let me conjure you to let no day go without reading the holy Scripture, and other good Books, as you have leisure; you will find them excellent company. And do not only Read, but consider what you Read, to remember it. I should be very glad, you would early fit, and prepare for the communion of the blessed Body and Blood of Christ; not rashly because others do it, but advisedly; finding the want of it, and the preciousness of it; which may give you a true hunger and thirst after it, and all other Ordinances of God; upon which, I pray, attend very diligently. Next, Honour and Love your King, and look upon Rebellion as the sin of Witchcraft. Observe and obey all his just commands; and what ever they be, pray for him, and submit, and suffer what you cannot obey of them; but never rise, nor murmur at any lawful Authority, though it be never so cross to your own honour; but patiently bear what you cannot amend. Lastly, Reverence, Honour, Obey, and Love your Father. Obey his commands, observe his instructions, mark his

reproofs to prevent the need of them any more. And let them not make you love his company less; for it is his kindness. When he is angry, be you very mild, and discreet in your replies; and do not expostulate with him, but own your fault, which will quickly obtain pardon: for he loves you dearly, and so would I fain have you do him. Be careful of him in Age or Sickness: Love to be in his company. And always choose the best company; for there is no good got in ill, mean company. And avoid, as much as you can, all Debauchery, and those that are so. Let the fear of God first prevail with you; then the pleasing of your Father, and your dead Mothers injunctions, when she was alive. And consider well your Vow made in Baptism, which though it were then promised by others, yet you are bound to perform now, as your Catechise teacheth you. To which end consider the Church-Catechise well, and there you will find your obligation: which I beseech God to enable you to strive to perform in resisting the World, the Flesh, and the Devil; and loving our good God, and our Neighbours. I would give you warning of two sorts of People; the Flatterer, and the Backbiter; and of being either your self. And when any flatters you to your Face, be not pleased with it, but have a more strict guard upon your behaviour and actions, and examine whether it belong to you or no; if it do, give God the glory; if not, take that occasion to endeavour after being what you would be thought to be. And if you hear any speak ill of others, who do not deserve it: Look to your self; for you are like to have the same, when your back is turn'd. My dear Child, be careful of your waies; and let not these things I say, be slighted by you: for they come from one that loves you, and wisheth your welfare, I assure you; by Name your old Mother, Mary Wharton.

Feb. 26. 1667.

By this it may appear, what pious and loving regard she had to her dearest, and nearest Relations; that after her Death they might have this (as her last Legacy) to put them in mind of her dear affection to them, and of her most godly desire of their spiritual welfare after her departure. She had reserved these Papers, by her in her Cabinet, till she apprehended her approaching Dissolution. And then though exceedingly faint, yet with a chearful countenance (which had ever been her ordinary aspect, an argument of a serene mind) she with her own hands transmitted them to theirs.

Index animi vultus.

And since we are in hand with Paper-evidences of her pious Vertues, it shall not be amiss in this place, to insert the Testimony of the Right Reverend Bishop of *Elphin*, in *Ireland* (formerly mentioned) who had spent much of the time with them, during the troubles in *Ireland*, whereby he had the opportunity of intimate acquaintance with the Family; and therefore most able to give a good account of their Conversation. Having received intelligence of her Death, he writes this consolatory Epistle to her sorrowful Husband, from *Elphin*.

Honoured

Honoured Sir,

ALthough the deceaſe of your pious Conſort, and ſenſe of your loſs muſt needs work an exceeding great grief: Yet the conſideration of her holy Life, religious End, and the hope of receiving her again, cannot but revive and comfort you. I need not tell you, that her publick carriage was an exact Commentary upon that deſcription, which Solomon's *Mother gives of a Vertuous Woman. Her gentle, diſcreet, well-temper'd demeanour, all that ever knew her, or had the happineſs to converſe with her, will without bluſhing be witneſſed by them. But that which ſets her beyond all verbal praiſes: As ſhe was of a Vertuous, ſo of a Gracious diſpoſition. I ſpeak it unfainedly: The fear of God was planted in her heart: ſhe had not an outward ſemblance, or ſhew of Piety, but the Power of Godlineſs; which ſhe manifeſted in her conſcionable frequenting of the publick Miniſtry; with* Mary *treaſuring up the Word in her heart, and bringing it forth into action. What hours were ſpent in her Cloſet, in Prayer, Reading, Meditation, which was a great means of her ſpiritual progreſs in Knowledge and Grace, and the ſureſt evidence and ſeal of ſincerity, is beſt known to your ſelf. It pleaſed God by a long and lingring Sickneſs, to wean her from the delights of this World, to carry her thoughts and deſires Heaven-ward, living fruitfully, and dying comfortably. The Lord ſhewed in her, that it is not in vain to ſerve him; and that a conſtant courſe of a Religious Life, will miniſter abundance of ſweet conſolation at the hour of Death,* &c.

And in another Letter of a much later Date, having occaſion to make mention of her, he hath theſe words, *Little is nothing, and much not enough to be recorded of her Piety, Loyalty, Charity, and Devotion. Her own Works will praiſe her in the gates.*

Thus much I thought good to Tranſcribe from the Letters of that Holy and Reverend Prelate, as an unqueſtionable confirmation of what I have declared in this *Narrative.*

Hitherto we have had a general account of ſome remarks in her exemplary Life: And even as ſhe lived ſo ſhe died. Indeed a great part of her Life was but as it were a lingring Death. For many years before her Death, ſhe was afflicted with an Aſthmatical diſtemper, which cauſed (as I conceive) an Hectick, under which ſhe laboured till ſhe left this troubleſome World. No means was left unaſſayed by her loving and careful Husband; but Nature was by degrees ſo far ſpent and weakened, that the continual uſe of Cordials preſcribed by the moſt expert Phyſicians could not repair, much leſs reſtore it, but only a little prolong, and draw out the infirm thread of her daily-dying-life. She that had ſpent the daies of her Youth, and her more healthful years ſo ſtudiouſly in the Service of God, muſt needs make the greateſt improvement of this diſpenſation to the advantage of her inward man, which was daily renewed, as her outward man daily decayed; whilſt ſhe lived in a continual expectation of her Diſſolution. Qualis vita, Finis ita.

This gradual decay of natural vigour, together with her waſted

rits, and extream shortness of breath considered; we could not expect, that when ever it should please God to visit her with any extraordinary Distemper, threatning Death, she should speak much, though she much desired to do it. Hence it came to pass, that we want the verbal evidences of her dying consolations, as also the benefit of her last advice, and dying admonitions to us, who are left behind to bewail our loss of so great a treasure. She seemed to fore-see thus much diverse years before her Death, having had so frequent experience of her inability, to speak after any more than usual motion of her Body, when the humours were stirring. This might be one cause (besides those other which we spoke of) that she prepared those Papers to her Husband and Son, to supply the want of words, in case of such feared inability. Accordingly (as was most probable) it came to pass: For that very day, after she had received the Sacrament, she retired to her Chamber, which she never afterward left, till her earthly part was carried forth to burial. From which time her speech so failed her by degrees, that at last she did rather whisper than speak (and very difficultly even that) which likewise failed some short while before her Death.

With what remarkable Patience and chearfulness did she entertain these last assaults of her accustomed Distempers, smiling even in the face of Death, as being confident of the Conquest, though she must die in the Conflict? What ever pain, or faintings she endured; you should hear no complaint, or observe any evidence of discontent, but of chearful and patient submission to the Will of her heavenly Father. So long as she was any waies able she ceased not to evidence her earnest desire of, and great delight and complacency she took in our Prayers, and in each consolatory discourse then directed to her. Her careful, and then sorrowful Husband being in Prayer with her, not long before her departure, though strength and voice seemed utterly to have failed, yet she strained her self to utter an audible, and affectionate *Amen*, at the end of his Prayer, wherein he had resigned her up to the Lord. Immediatly before her Death I was intreated by her mournful Husband to perform that Office, when she now seemed insensible of any thing said or done: Yet those that kneeled by her, observed by the motion of her Hand (her Face being turned from the Bedside) that she was not without some apprehension of those things which were uttered in Prayer, in her behalf; and conceived that she would have endeavoured to have said *Amen* in the Conclusion, but could not utter it.

Thus as she lived in Prayer, with it she took leave of the World, to go to her Saviour; where she is partaker of his Prayer, which he put up for her, and all his Elect, whilst he lived on Earth, *viz.* that they may be with him, where he is; that they may behold his Glory, which the Father hath given him: Which that We also may with Her behold; let us follow her Example, and we shall not fail of her Happiness.

FINIS.